

ANGLIA RUSKIN UNIVERSITY

**‘Is it helping?’ A postcolonial critique of hospitality in
supporting international students studying in Norwich.**

Rebekah Callow

A thesis in partial fulfilment of the requirements of Anglia Ruskin
University for the degree of Professional Doctorate in Practical
Theology

Submitted: July 2019

Acknowledgements

Zoë Bennett, Andrew Todd and Jane Leach

– Without your combination of academic rigour and encouragement, my work would be far the poorer. I am very grateful to you for your time, support and wisdom.

Friends International

– Thank you to Friends International, nationally and locally, for your support in my research.

Matt, Hannah and Tim; and Vernon Trafford

– Thank you for your humour and care as fellow travellers on the DProf course. And to Vernon for reading and commenting on my thesis.

Voices of students and my family member

– Your courage in crossing cultures and studying in an unfamiliar place is incredible. Thank you for speaking out.

Mum and Dad

– A huge thank you for all your support, wisdom and generosity in making this journey practically possible and emotionally well-supported. Thank you, Dad, for being such a gentle and humble combination of being interested in my work and also inspiring me to think (and act) more.

Bethan, Naomi and Daniel

– The way you have embraced others into our home has been utterly amazing to watch. What a lovely team you have been and what a wonderful family to do hospitality with. Thank you for cheering me on and believing I could do this, especially during write-up.

Joel

– Words aren't enough. You are such a faithful travelling companion. I am so grateful to you for supporting me and delighting in me doing this DProf. Thank you for being confident in me, especially at times when my own confidence ran out. Your warmth, love and good humour are such gifts. You have made this journey so much richer because of your love and support.

Abstract

FACULTY OF ARTS, LAW AND SOCIAL SCIENCES
PROFESSIONAL DOCTORATE IN PRACTICAL THEOLOGY

'Is it helping?' A postcolonial critique of hospitality in supporting struggling international students studying in Norwich.

Rebekah Callow, July 2019

My thesis is a critique of a practice and theology of hospitality with international students studying at Higher Education level. My ministry is based from my home, working with Friends International, making a hospitable space to support international students, many of whom are struggling with culture shock. This research looks into whether such hospitality helps international students, who often do not know where to go for help and who sometimes struggle to understand the help offered.

I drew substantially on my professional and personal experience, and, to reflect this, used a postcolonial lens that challenged Friends International's mode of practising hospitality, particularly the positions of power that hosts have over guests. I used questionnaires and interviews with international students to hear more fully their experiences of struggling and asking for help. The development of my central concept and practice of hospitality drew on an analysis of these student voices, a reflection on my practice and on perspectives from the literature on cultural difference, pastoral care and the role of 'non-professional' organisations.

The data revealed participants' desires to communicate their needs, what these needs were and to whom participants turned initially for help. This data and my broader ministry experience show how international students are best placed to describe their lived experiences of culture shock and moving between cultures, but also how they bring personal strengths – not just their struggles – into a space that aims to be hospitable.

Hospitality has been a key practice in Christian living from the early Church onwards. This research challenges practices of hospitality relating to international students in Higher Education, to listen to their voices and to empower them to deal with the struggles they face in mapping their care, in conversation with hosts. In this way, guests and hosts explore their different cultural starting points when addressing struggles and care, impacting and changing both in a bidirectional relationship. Hospitality, therefore, becomes a space in-between two different cultural starting points, not seeking to make the other begin or end at the same point on the continuum.

Key words: international students, postcolonial, hospitality, struggle, pastoral care, cultural difference, bidirectionality

Contents

| | |
|---|------|
| Acknowledgements | iii |
| Abstract | v |
| Contents | vii |
| List of Figures | ix |
| List of Appendices | xi |
| Copyright Declaration | xiii |
| ‘Visa Application’ – Introduction | 1 |
| 1. ‘Goodbyes’ – Ministry context | 7 |
| 2. ‘Take-Off’ – Conceptual framework and theoretical perspectives | 15 |
| Hospitality | 23 |
| Cultural Difference | 30 |
| Pastoral Care | 39 |
| ‘Non-professional’ Organisations | 44 |
| 3. ‘Journey’ – Research methodology | 51 |
| 4. ‘Landing’ – Data from questionnaires | 69 |
| 5. ‘Arriving’ - Analysis and discussion with theoretical perspectives | 95 |
| 6. ‘Arrived but still connected’ – Analysis and discussion with theoretical perspectives | 115 |
| 7. ‘Adjustment’ – Analysis through a postcolonial lens | 129 |
| 8. ‘Acceptance’ – a theology and practice of Postcolonial Hospitality | 155 |
| 9. ‘Returning’ – Conclusion, limitations and summary | 173 |
| References | 181 |
| Appendices | 203 |

List of Figures

| | |
|--|----|
| Figure 1: Venn Diagram of Conceptual Framework | 22 |
| Figure 2: A Model of Culture (Trompenaars and Hampden-Turner, 2012, p.29) | 31 |
| Figure 3: Diagram illustrating Stages of Culture Shock from Global Education (2015). | 60 |
| Figure 4: The Process of Categorising Codes | 64 |
| Figure 5: Codes dominated by one respondent in comparison to other codes | 65 |
| Figure 6: Answer from Question 17 | 66 |
| Figure 7: 52 Respondents' Country of Origin | 70 |
| Figure 8: 52 Respondents' Culture Shock Stages | 71 |
| Figure 9: Maslow's Hierarchy of Needs | 72 |
| Figure 10: Using the one-word answers in response to the question: What kind of things have been difficult? | 73 |
| Figure 11: Using the one-word answers in response to the question: What has been the most difficult thing about living and studying in the U.K.? | 73 |
| Figure 12: Using the one to three-word answers in response to the question: What kind of things have been difficult? | 73 |
| Figure 13: Using the one to three-word answers in response to the question: What has been the most difficult thing about living and studying in the U.K.? | 74 |
| Figure 14: Using the one to three-word answers in response to the question: What helped you to cope with these difficulties? | 74 |
| Figure 15: Using the one to three-word answers in response to the question: To whom did you go for help? | 75 |
| Figure 16: One to three-word answers to the question: What help did you receive? | 75 |
| Figure 17: Answers to the question: What has been the most difficult thing about living and studying in the U.K.? (77 answers from 52 respondents) | 76 |
| Figure 18: Bar chart showing frequency of 'Food' as a response about difficulties | 76 |

| | |
|---|-----|
| Figure 19: Bar chart showing frequency of 'Weather' as a response about difficulties | 77 |
| Figure 20: Bar chart showing frequency of 'Accommodation' as a response about difficulties | 78 |
| Figure 21: Bar chart showing frequency of 'Culture/Lifestyle' as a response about difficulties | 78 |
| Figure 22: Bar chart showing frequency of 'Language' as a response about difficulties | 79 |
| Figure 23: Bar chart showing frequency of 'Accent' as a response about difficulties | 80 |
| Figure 24: Bar chart showing frequency of 'Studying' as a response about difficulties | 81 |
| Figure 25: Bar chart showing 'Other' issues of difficulties | 82 |
| Figure 26: Respondents asking for help (of 52 total) | 84 |
| Figure 27: Reasons given for not asking for help | 84 |
| Figure 28: What sources of help did students go to? | 85 |
| Figure 29: Pictures capturing ideas of Culture Shock | 87 |
| Figure 30: Responses from four volunteers to the question: What do you see your main role in working with international students? | 88 |
| Figure 31: Responses from four volunteers to: 'What were those needs?' | 89 |
| Figure 32: Responses from four volunteers to: 'What do you think are the greatest challenges?' | 89 |
| Figure 33: Responses from volunteers to: 'If you are aware that an international student is struggling, what do you feel you should do as a volunteer?' | 90 |
| Figure 34: Hospitality Continuum | 140 |

List of Appendices

(Beginning with new page numbers after p.204)

- Appendix 1 Stage 1 paper
- Appendix 2 Stage 2 paper (subsequently adapted for publication; see Callow, 2016)
- Appendix 3 Stage 3 paper
- Appendix 4 Questionnaires (final and initial)
- Appendix 5 Semi-structured interview design
- Appendix 6 Three poems as reflections from my DProf course
- Appendix 7 Final Coding document
- Appendix 8 Questionnaire sent to volunteers
- Appendix 9 Participant Consent Form
- Appendix 10 Staff Worker Job Description

Copyright Declaration

Attention is drawn to the fact that copyright of this thesis rests with:

- i) Anglia Ruskin University for one year and thereafter with
- ii) Rebekah Callow

This copy of the thesis has been supplied on condition that anyone who consults it is bound by copyright

‘Visa Application’ – Introduction

When international students embark upon their journey to study in the U.K. most will be required to apply for a visa stating reasons for their application, where they will be studying, for how long and giving proof of a place being offered and the ability to pay the fees. Similarly, this introduction lays out the reasons for my thesis and the structure that it is going to take.

The purpose of my thesis is to answer the question, ‘Is it helping?’, with regard to the role of hospitality in supporting struggling international students studying in Norwich, and to offer a postcolonial critique of such hospitality. I write the term ‘postcolonial’ rather than ‘post-colonial’ purposefully, signifying that there is not a break from colonialism, colonial mentality and coloniality; rather a coexistence of colonial and postcolonial thought (cf. Larney, 2003, pp.40-41). I return to explore the relevance of coloniality and postcolonialism for my research in Chapter Seven, ‘Adjustment’.

My context of ministry and study

My research comes from my practice with Friends International, a Christian charity working with international students. I was based as a staff worker in Norwich from 2012. My DProf studies began in 2014 and focussed on my ministry from 2012 until 2017, when I began to write up my thesis. My focus as a staff worker was to ‘develop international student ministries’ (Friends International, 2015; see Appendix 10). This included ‘personal work among international students’ but had a particular focus on ‘growing a flourishing international student café’ and on the ‘September welcome of newly arrived students’ (Friends International, 2015) with particular focus on building up friendships with international students to support them in their studies. I define ‘international students’ as students from a country that is not the U.K., studying in tertiary education. This could be for a language course of a month or more, but my main focus of research is on those students who study in the U.K. for at least a year, because this is more representative of the students with whom I had contact. In my context, most of the international students that we met were studying at the University of East Anglia (U.E.A.), but often international students also came from INTO (a pre-sessional language and A-Level centre for international students, based on the U.E.A. campus), and sometimes from language schools based in Norwich city centre.

My husband and I ran a café as well as a daytime group for partners of students (often even more isolated than the students themselves), Bible discussion groups, hospitality

with local families, trips and sporting events. Through these activities, friendships were formed, sometimes at deep levels. Norwich Friends International had most contact with one-year Masters students – although this does not reflect the percentage of students at the University of East Anglia undertaking each level of course (see U.E.A., 2016). This meant that the dynamic of our ministry included a rapid turnover of students, starting relationships with new students every September.

Over the years, I have seen international students struggling to adjust to the new culture within which they are studying. 'Culture shock' (sometimes known as 'culture stress') is a normal process to go through when crossing from one culture to another. It takes the form of four different stages: Honeymoon, Anxiety, Adjustment and Acceptance (see, for example, Global Education, 2015). Some go through these stages very quickly, but others get stuck in the Anxiety phase and it can be these people who show symptoms and behaviours that are similar to depression (withdrawal, lowness, loss or increase of appetite, anxiety, anger). If their struggles are spotted, they may get referred to a GP and/or a counsellor. This medical referral may feel familiar for those from Western cultures. However, different cultures can see medical and individualised talking therapies through different lenses. The treatment can make the situation feel worse for some students. Furthermore, students' behaviours may not be spotted as showing struggle (for example, smiling a lot, prolific work output, laughter in the face of anger) and so they struggle on without help.

In my work, I have seen an increasing number of international students who seek help not only in coping with their new situation, but also in trying to make sense of the help being offered to them. This led me to consider whether the help that was being provided to students by Friends International, primarily through welcome events and friendship, was helping. My ministry context is not only of 'vital importance', but is also 'to be taken as theologically significant' (Beaudoin, 2016, p.9), because practical theologians are 'reflective Christian practitioners' who seek to use discernment within current settings of practice and do so from a place of 'commitment to our religious tradition' (Bergant, et al., 2004, p.13). This reflection and reflexivity of faith into everyday life is echoed in the early Church, where Christians held their faith in tension with the challenges of application in different contexts (Swinton and Mowat, 2016, p.5). Not only do modern contexts differ from those facing early Christians, but modern contexts differ from each other – an 'uneasy but critical tension' that is part of my practice (p.5). The challenge in Practical Theology is to 'perceive with eyes of faith the complexities of the human condition, uncovering what is of critical value and significance' (Cruz, 2016, p.65; Bennet, Graham, Pattison and Walton, 2018, p.12). My theological reflection is informed by my experience of patterns of engagement with the Bible in Friends International, the multi-cultural nature

of the organisation and also the variety of needs in students from many different cultural and faith backgrounds; 'attend[ing] to the text of the present as well as to theological traditions' (Bennett, et al., 2018, p.12). Rather than an 'ordering of beliefs about God, the church, or classic texts' (Miller-McLemore, 2012, p.14; see also, Woodward and Pattison, 2000, p.14), my location in Practical Theology has been a means of reflection and reflexivity (Bennett, et al., 2018, p.58), producing 'a new reflective response' on my practice and in myself through dis-ordering what I have taken for granted (pp.36, 103).

Structure of the thesis

I have structured my thesis to follow the process of a cross-cultural journey, because it not only reflects the process an international student takes, but also reflects some of my own journey on the DProf course. It involves preparation to depart, travelling, arriving, adjusting and learning to accept a new place. Each of my chapters, therefore, has a heading that highlights a particular aspect of this journey, relevant to the thesis.

In the first chapter, 'Goodbyes', I describe my experience as an international student ten years ago. This is followed by detailing my ministry context, which forms the backdrop to my research. The position of this chapter shows that this is where my professional doctorate journey began and where my research will feed back into.

After looking at my context, Chapter Two, 'Take-off', focuses on four key concepts that are apposite for my research, arising from my Stage 1 and 2 papers: hospitality, cultural difference, pastoral care and working for a 'non-professional' organisation. When speaking of 'cultural difference', this involves different countries as well as the culture of organisations. When speaking about 'pastoral care', I focus on how culture shock is expressed and responded to within and across different cultures. I also look at what pastoral care can mean in a 'non-professional' context, where the one offering care is not a professional (both staff and volunteers) and the space within which care is being offered is in a home. This overlapping of concepts brings about a fluid discussion about the purposes and outlooks of pastoral care through hospitality. This includes a critical reflection on a theology and practice of hospitality informed by postcolonial critique, chosen because it challenges the subjugation of voices on the margins in preference to a dominant culture (be that educational, cultural or in pastoral care).

In the third chapter, 'Journey', I discuss my methodology, naming the choices I made in my research journey as they sprang from my context and conceptual framework (Trafford and Leshem, 2008, p.89). This third chapter includes reasons for the qualitative nature of

the empirical research and involves a description and defence of the methods chosen for data collection and analysis.

Chapters Four, Five and Six, 'Landing', 'Arriving' and 'Arrived but still connected', are dedicated to discussing the data from questionnaires ('Landing') and the interviews ('Arriving' and 'Arrived but still connected'). In 'Landing', I use a variety of presentations of participants' responses to visualise the richness of the data from the questionnaires. The aim is to give a sense of the bombardment of facts about the new situation into which students land. I then use the next two chapters to illustrate the main themes that arose from this data, using direct quotations from the respondents. Where 'Landing' demonstrates a flurry of new information, 'Arriving' is a little different, because it gives a sense of more analysis of the student's new home. 'Arrived but still connected' shows the ongoing tension for students between their old and new homes. My aim in giving three chapters to the voices of students is to hear about their experiences of struggle and receiving help; giving space for their voices back into my ministry.

In Chapter Seven, 'Adjustment', I reflect on my data and context through a postcolonial lens, which I chose after data collection as a helpful tool to make sense of the data and to keep students' responses at the forefront of my research. Understanding hospitality through a postcolonial lens seeks to ensure a shift in the balance of power, so those with less power (the students) are given a voice and the host institutions (Friends International, along with others who seek to care for them), can listen more closely to what they say and adjust to the challenges raised.

Chapter Eight, 'Acceptance', develops this rereading of hospitality in the light of what has gone before. I use this chapter to represent an acceptance of where my data has taken me in my research, including challenges back into a theology and practice of hospitality, representing the final stage of culture shock, where students find a new way of existing in their new culture, as well as embracing their home culture.

In my ninth chapter, 'Return', I reflect on the reality that most international students return home at the end of their studies. There they will be met by reverse culture shock and they will need to negotiate what they have learnt –discovering that they do not return as the same person as when they left. Therefore, this chapter draws attention to points that I have learnt through my research, as well as observing limitations and conclusions. I also highlight ways in which my research responds to a gap in knowledge and practice (which I begin to discuss in Chapter Two, 'Take-Off').

Conclusion

Many analogies have been used to describe the intricate layers of complexity when approaching a Practical Theology thesis. I have found the picture of a journey to be apposite for my research, which highlights the need for 'deft engagement' (Mercer, 2016, p.163) with multiple fields of study along the way. A Professional Doctorate in Practical Theology begins in practice, moving into areas of theory that then speak back into practice. This process of generating knowledge from my practice, reflects the journey I have undertaken from my Stage 1 papers into my research and back into my context in my small-scale, inductive research. In the next chapter, I intend to share a little of my own story of experiencing life as an international student before I move on to explore voices from students from my ministry context; and all departures on a journey include goodbyes.

1. 'Goodbyes' – Ministry context

Introduction

This chapter illustrates my ministry context, from which my conceptual framework is built. I highlight some of my experiences as an international student, which gave an 'insider's view' to an experience of culture shock. This chapter shows the backdrop to my research work and where it feeds back into.

Moving to another country

In 2009, my husband and I said some painful goodbyes. We took up roles as staff workers for a mission organisation abroad and relocated with our three young children (then aged 6, 3 and 18 months) to live in Athens, Greece. It was one of the most difficult, but most exciting, things we have ever done. Our task in the first two years there was to learn Greek and to help our children to adapt to their new lives; two of whom started at Greek school and nursery respectively.

Having come from a context where all our family lived in the same city, where our Church had multiple activities for mums and children and where everything was familiar, to say that it was a culture shock for us does not give an adequate picture. It felt like someone had pulled out nearly every single supporting strut that had held us above water and then watched as we tried to swim in the unfamiliar waters underneath. We learnt a lot from that experience, which deepened our faith and our relationship with each other, because we had to work through every single situation together – we had no one else to turn to.

I do not regret the feelings of being back footed; being a fish out of water, out of my depth, in over my head. All those feelings helped me to understand, at a deeper level, the intensity of emotions that one can feel when crossing cultures. This visceral sense of being an alien and being vulnerable has been key to my current ministry and also for this research (see Figure 29 for a few pictures illustrating the experience of culture shock). It helps to have an inkling of what others may go through, but it is also important not to assume our experiences are the same as others'.

Before we left for Greece, we felt competent. We had been respected and successful in our work roles and we were a healthy young family. We knew how to set up direct debits and what day of the week the bins went out. We knew people to go to for help and what number to call if there was an emergency. We knew where to buy things we needed and how to speak the language. We knew that a certain hand gesture in the U.K. was rude and that turning up late would not be polite. We knew where to go to the doctor and who

to call if our toilet broke. We knew it would be hard moving to another country, but nothing can prepare you for the overwhelming feelings of uncertainty when crossing from one culture to another.

I found myself feeling frightened because there were so many things that I could not do. I did not know what to do if one of my children had an accident. I was paranoid about someone ringing our doorbell in case I did not know enough Greek. We could not operate the oil-powered heating system during our first winter there and when we ordered oil to be delivered to the house (giving us a huge sense of achievement), our neighbours ran up the stairs in a panic trying to tell us that it might explode (I did not need good enough Greek to work out the meaning from their gesticulations!). I did not know where to buy certain foods and needed to learn different recipes. Everything took so much time and energy. I was terrified of driving in Athens until I realised that I had to in order to get my daughters to a weekly ballet class. At first, I slept for an hour after every journey, because it required so much concentration. My daughter was the only blonde-headed child in her year, and she did not understand a word her teacher or classmates said to her. I still remember the first day of school when she lined up with all the others, feeling afraid and looking with nervousness at the Greek Orthodox priest as he sprinkled holy water over the children. When my son needed to go to hospital for stitches, I was not allowed to stay in the room with him despite his screams for me. I had to wait outside the room listening to his cries and I was unable to communicate with the Doctor to make anything different happen. I infuriated the neighbours below and next door when I washed the balcony and sloshed the dirty water down what I thought was an overflow pipe, only to discover that the plumbing ended up on their balcony – how could I apologise adequately for my mistake? I did not realise that in shops, I should put money on the counter not straight into the shop keepers' hands, leaving them shaking their heads at me for being impolite. Occasionally, I would hear the phrase, 'ξένοι' (strangers) muttered quietly, as our family walked up the street. So many things every day, chipped away at my sense of competence and left me feeling small, tired and alone.

In our increasingly globalised world, it is perhaps easy to forget that each country has its own distinctive culture and ways. We might assume a different language, different weather, different food, a different environment. However, the surprising things to us ended up being the little things. It was not possible to set up direct debits or do online shops. Paying a bill took three hours (I learnt to take my youngest child, because then I was given priority in the queue). There were no toddler groups to attend, so my husband and I took shifts to entertain our youngest two children. Parks closed at 2p.m. for siesta every day, so we could not take the children out, but we had to keep them quiet if we were in the flat, and our children would not sleep. I looked after the children every morning

whilst my husband was at his Greek lesson and then I sat in my Greek class for three hours each afternoon and I realised that my classmates would get ahead of me very quickly, because they had more time to spend on their homework than I did.

A crucial part of that experience for me was the dawning reality not only of the cross-cultural struggles, but also that my support network back home could not help me, even though they were the people to whom I turned via email, skype and phone. This was for two reasons. First, I did not want them to worry about me; I did not want it to seem like we had failed. Second, the advice that friends gave was *culturally specific*. Practical advice about 'getting out to meet people' left me feeling desperate because I knew what that would look like in the U.K., but I did not know where to go in Athens to do this 'getting out'. (I realised, over time, that these networks just did not exist in the same way in Athens. Family filled that need in Greek culture – couples often living near to parents or aunts and uncles in order to have an extra pair of hands.) Further, suggestions given to me to 'speak to the class teacher' about my daughter's difficult experiences in the school playground did not seem to reckon on the fact that her teacher's English and our Greek were not good enough to communicate about even her basic homework matters, let alone the nuances of playground politics. When I asked a friend to translate for me, I discovered that the teacher's response to the rough behaviour towards my daughter was, 'She needs to cope, because life is about survival', with a reference back to the experience of the people of Greece during the occupation of World War II and the military *junta* of 1967-1974.

It felt like all our preparations we had made for moving to Greece disappeared into a large hole.

Visceral understanding

Unless you have had these experiences, it is all too easy to fall into the trap of feeling frustrated with international students when they might show their lack of English speaking ability, a propensity to clump in little cultural clusters, a slow pace at working out money on a bus, their road skills being rather awry, a lack of recognition for queuing, or their omission of saying please and thank you multiple times. I still find myself slipping into these knee-jerk responses, until I remember that I know what it feels like to be out of your depth, and how easy it is to fail when it is not your own culture.

We came back to the U.K. a few years later, having settled much better into Greece and feeling sad to leave. Our children did not want to return to England, and it was hard for us all to reacclimatise. Our middle daughter was permanently cold and wore ear muffs, a hat and a scarf every day for the first eight months that we were back, much to her new

teacher's amusement and regular comment. Supermarket shelves felt overwhelming to me for the first year – so much choice, so much that seemed needless. We missed the λαϊκή αγορά, where Greek market stall holders would give our youngest child free fruit and vegetables because he looked small and blonde. We missed the light levels; even in winter it was brighter in Athens and suddenly, back in England, everything took a gloomier cast. Most of all, we missed the adventure. All of our struggles of moving seemed to have been forgotten by everyone else now that we had arrived 'back home', even though we missed being in Greece – a place that had become another home.

Moving to Norfolk was hard; it was so flat! My fears of not knowing the ambulance number in case my husband crashed his mountain bike on a craggy mountain in Athens were replaced with a feeling of things being rather slow. However, we did not want to share any of those feelings in case it was offensive to new friends. We realised that we felt like aliens in our own country, like we were different people from before and we did not fit anymore. It transpired to us that people were right when they warned us that the reverse culture shock experienced on return home can be worse than the initial culture shock experienced when you arrive in a new culture. We felt a little guilty for struggling, because we were 'supposed' to feel happy to be home.

It is probably no surprise, then, that my husband and I came back and were based in a charity working with international students studying in the U.K. We felt an affinity with those who were experiencing culture shock, with those who felt on the edge of the culture they found themselves in, with those who entered our home with uncertain smiles. We opened up our home to students and felt welcomed ourselves. It was this experience of hospitality that became the underpinning of my future research work.

Through working with Friends International, I have met many international students studying in Norwich. Friends International staff are based in 32 cities around the U.K. and each context looks different, though there are also many similarities between the ministries. Most staff help run weekly social events for international students either on or off campuses (often called 'World Café' or 'Globe Café'). The aim of these events is to be a meeting point for international students, a place to practise English with local people, and a chance to share cultural topics of interest.

The World Café used to meet in a Church hall located about 45 minutes' walk from the campus. However, since it began in 2000, the number of students attending the Café declined and, by the time we arrived, the number of students requesting a closer venue to the campus had increased. The University was not able to provide a room for the Café nor the means to advertise it, due to the Café being run by a charity rather than by a

student-led group. We discovered that many other Friends International staff were asked to be involved actively in the Multi-Faith Centres on Higher Education campuses round the U.K., either as international student chaplains, or as volunteers who were offered noticeboards to advertise and rooms to meet in. We, therefore, spent a couple of years trying to do the same – liaising and negotiating with the university, hoping that our experience could and would be similar to the experiences of other staff. We ended up deciding that it was better to find our own space to be based from when, repeatedly, the door was closed. The antipathy expressed towards us from several in authority at the university, because we were members of a Christian charity (they sometimes also expressed the same feelings about people from any faith group), ran so deep that any dialogue was met with months of delay and then refusal. It was a frustrating couple of years, but it enabled us to engage more with that experience of being marginalised, being viewed at arm's length and not being part of the establishment.

We bought a house five minutes' walk from campus and, when we were offered funding from local donors, we started building work on the garage attached to our house. It is unusual within Friends International to have the majority of work taking place in the staff worker's house, though it is normal for staff to open their homes to students. The work enabled a room that could accommodate forty students for social events and, combined with our kitchen (which we had also extended), it made a comfortable location for students to meet in, within walking distance of the campus. We bought a table tennis top for our kitchen table, used the outdoor patio area for a fire pit when the weather was good enough, and bought café-style tables and chairs for the Annex.¹ Advertising for World Café took place via social media and word of mouth, but we also had fliers for international students to take away or we handed them out near to the University.

We had students involved in decorating and DIY. Some students loved it because they said they would never get to do D.I.Y. in their country and so they were learning a new skill. As far as we could tell, most loved it because they were involved actively in someone's home rather than being entertained. The process of growing friendships across the divide between a 'professional' job and a 'friendship relationship' brought a particular dynamic to the work, as the video from the footnote shows. This professional-but-not-professional nature of work brought with it a 'spontaneity and simplicity that characterize love' (Campbell, 1985, p.14).

We found that international students often confided in us, or the World Café volunteer team, about their struggles, finding it a safe setting in which to do so. However, I began

¹ A link for a video of this process:
<https://www.dropbox.com/s/ly4cf79qp7n0qxb/Callow%20March%20Update.mp4?dl=0>

to realise that I was responding to an increasing number of students' struggles. In conversation with other staff around the U.K., I knew my experience was not unique and it was this recognition that led me to take my enquiry deeper by embarking on some research about supporting international students. What began to strike me was that the space we constructed between 'hosts' and 'guests' facilitated students to express their struggles as well as making sense of the care on offer to them. Sometimes it was hard to spot when students were struggling because they did not 'present' their struggles in the way I expected. I remembered my time in Greece where an upward tilt of the head, which looked similar to a nod, meant 'no', and a sideward tilt of the head, which looked similar to a shake, actually meant, 'yes'. It was a reminder that we respond to people's non-verbal cues with the cues that we have grown up with; invisible utterances for help that needed some cultural 'lemon juice' to make it come to light in some magical way (see Callow, 2016; and Callow, 2017).

In 2013-2014, I started to reflect on whether the help offered within Friends International – through hospitality – was helping students. I remembered the well-meaning suggestions given by my friends back home when I was in Greece, which were impossible to enact. Were students experiencing that same process of falling back onto family and friends from their own culture, only to be met by a dead end for making their life in the U.K. better? Were they being torn in two different directions of help at just the time when they needed someone to hear and understand their current and past contexts? Were we seeing the individual and forgetting about the hidden ghosts of family, friends and culture that walked with them wherever they went? In 2014 I began the Professional Doctorate course with a desire to explore my reflections further.

The nature of the question, 'Is it helping?', therefore, was both a practical issue and of the moment for my ministry context and research. It drew on felt experiences that gave me a nudge in the direction of how international students might feel and continued into analysis of how students felt about their experiences of crossing cultures. This thesis will focus on the area of hospitality, which is a central component of ministry within Friends International. This ministry occurs with a backdrop of Higher Education Institutions offering support through tutors, peer buddy schemes, counsellors, international student advisors, careers services, medical centres and personal supervisors (to name a few). With all of this care and support available, I drew up a research methodology seeking to hear from students about their experiences of struggle in the U.K., communicating that struggle with others and their experiences of receiving help. The rest of this thesis is the journey I have been on through this research and one which will continue in the lives of many international students coming to study in a country and culture that is not their own.

Conclusion

This chapter gives a personal reflection that enables the reader to see how I have resonated with the themes of culture shock struggles and responding care. However, for my research it was imperative not to assume that my experience was a mirror image of all international students. This chapter also shows how the proximity of our home to the campus engaged international students in a way that we had not anticipated, and began to challenge my initial ideas of hospitality. This context established key concepts within my conceptual framework of hospitality, cultural difference, pastoral care, and 'non-professional' organisations, to which I now turn.

2. 'Take-Off' – Conceptual framework and theoretical perspectives

Introduction

In this chapter, I reflect on key concepts for my research – hospitality, cultural difference, pastoral care in my context and 'non-professional' organisations. These concepts arose from exploring my ministry with international students in my first two Stage 1 papers (see Appendix 1 and Appendix 2). I identified cultural difference as a highly significant factor requiring exploration and pastoral care as a pervasive background theme to my ministry. The concept of 'non-professional' organisations explores the institutional element of my context. Hospitality emerged increasingly strongly as a dominant centre to my practice and one that was often treated within Friends International as a familiar, noun-like concept. However, my reading and exploration of ministering to international students who were struggling raised the question of the appropriateness of this static perception of hospitality, leading to an iterative process of examining my practice and theology of hospitality.

During Stage 1 of the DProf course, I looked at my work from different angles, focussing on particular themes of identity, struggle and difference from schools of thought such as anthropology, pastoral care, business management texts on cultural difference, socio-exegetical theology and psychology. The pursuit of these topics related to issues which international students were raising in my ministry context. I also engaged with my experiences of attending Friends International staff conferences, where staff members also drew on different schools of thought to further their understanding of their work, but without much question about the tensions that exist between the different disciplines used. I reflected on the multiplicity of threads that needed identifying and analysing in order to understand better the contexts in which U.K. staff were working and my own context in particular (see Appendix 1, p.6). My writing, reflection, supervisions and DProf days together fed into asking questions of the different schools of thought and about my work with Friends International. I developed this process of reflection further to include these disciplines being 'questioned in turn by each other' (Pattison, 2000, p.141), recognising that they did not sit easily together, but that this tension of voices, if allowed to be visible, enabled me to critique my ministry. The process of critique facilitated questions about my context of hospitality, which can so often be seen as benign and domesticated, taking place without comment (see Keifert, 1992, p.8; Newman, 2007, p.20). It helped me to understand students' 'different realities' (Gilligan, 1982, p.173) – the cultures that they came from and represented, which were often distinct from my own, but were so often

ignored by the dominant culture around them. In this first section, I identify five areas of tension that came out of the literature in my first two papers, three of which I will focus on in more detail as worked examples. This then leads into the next section with my conceptual framework, which was formed over the process of Stage 1 and formalised in my research proposal in Paper 3.

Areas of tension within the literature

A first area of tension is located in the focus of an evangelical organisation, where there is a commitment to biblical texts and understanding how the earliest churches responded in their contexts (for example, Meeks, 1983 & 1993; Kreider, 1999; Theissen, 1992 & 1999). This lens, through which ministry in Friends International is viewed, is also held alongside material describing different cultures in the modern day and how Christians might respond in those contexts, without much reference to history in between or use of a hermeneutical strategy to bring the two different cultural contextual horizons into mutual engagement. Second, I noticed the seeming incongruity of finding most help in approaching inter-cultural interactions (amongst staff and with students) within management and business literature (for example, Hofstede, Hofstede and Minkov, 2010; Trompenaars and Hampden-Turner, 2012; Meyer, 2014), whilst also celebrating the importance of being a 'non-professional' organisation, with the freedom to love and serve others (Campbell 1985, p.14; Campbell, 1987, p.201; Campbell, 1991, p.1; Swinton, 2000, p.105). Third, Western psychotherapeutic ideology feeds into pastoral care texts about international student ministry, but it can often be presented from Western perspectives and written by Western people about people from other cultures (e.g. Lanier, 2000; Robinson, 2004; Goldsmith & Harley, 2006; Georges, 2014), a practice that has been challenged increasingly within wider pastoral care literature with a call for 'interculturality' (Lartey, 2003, p.34; see also, Eleftheriadou, 1994; Lago and Thompson, 1996; Lee, 2002; Kwan, 2016; and Kwok, 2005) and a recognition of a potential power dynamic at work (Corbett and Fikkert, 2009, p.109; see also, Lupton, 2011). Fourth, pastoral care literature focussed on the needs of those who were struggling, whilst social anthropological and psychological texts highlighted the development of self, including difficult journeys being part of that process (Zurcher, 1977, pp.180-181), or journeys of development looking different to one culture from another (Gilligan, 1982, p.173). Finally, a postcolonial lens challenged the status quo that I was used to, highlighting a bias of power on the side of the 'coloniser' (although those colonised come to the land of the coloniser and are immersed in its culture, values and educational norms and methods – an area I discuss in more depth in Chapter 7). This postcolonial lens enabled me to find a critical voice which included the voices of those who were being colonised while being students in the U.K., and one which asserted that 'it doesn't have to be like this' (hooks,

1994, p.61). This lens helped me to see how each of these disparate schools of thought could be drawn out and allowed to speak for themselves, showing the tensions and inconsistencies that exist between them. It was this process of challenging a prevailing culture of 'this is how we do it' that enabled me to see the necessity for research into a theology of postcolonial hospitality.

Three worked examples of tensions within the literature

Biblical texts, early Church and modern culture literature

One tension arose from the literature when I considered different contemporary cultures alongside the application of biblical texts into those cultures. In particular, the tension in the literature revealed that, although a contextual approach to the New Testament had significant potential for application today, this was not fully realised in Friends International because of a limited discernment of contemporary culture and of the complex cultural differences between first-century Christianity and the context of international students now. As an evangelical organisation, Friends International seeks to apply an understanding of biblical texts and how early Christians engaged with other cultures. Each group of Christians represented in the New Testament texts show specific outworkings of being followers of 'the Way' (Acts 9:2 & 19:9) before Christianity became an established state religion. While this is a foundational part of the interpretive process that underpins the ministry of Friends International, it was also recognised within Friends International that biblical texts do not provide a comprehensive answer about every aspect of modern-day cultures. They hold that biblical texts provide specific windows into facets of how early Christians engaged with their contexts as well as including principles to apply more widely today.

However, challenges arose in my reading, when I held together biblical texts, literature about the early church (Meeks, 1983 & 1993; Kreider, 1999; Theissen, 1992 & 1999) and modern literature about cultures and crossing cultures (Bond, 1991; Lanier, 2000; Tudor, 2012; Paudel, 2013; Woo, 2013; and Zarbafi, 2013) in an attempt to better understand my ministry. These challenges included the growing understanding that authors of texts in the first century represented particular genders, ethnicities and positions in society. A failure to acknowledge these backgrounds means that principles extracted from biblical texts can be misapplied or misplaced in modern day contexts. Examples of the different ways that the early Church engaged with cultures around them show that it was not a comfortable journey, with Christians wrestling with different responses in their contexts (for example, Romans 13:1-4; 1 Corinthians 8; and 1 Corinthians 10). My discovery of postcolonial literature was helpful in naming and challenging the relative power that Christians hold in

the U.K. today (cf. Brueggemann, 1991, pp.305-306), juxtaposed with the reality for early Christianity, where Christians found themselves to be in a persecuted minority.

Finally, neither the culture of the early Church nor the cultures it was engaging with are the same as the culture of Friends International, British churches today, or the cultures of international students that are brought into the sphere of Friends International. This leads to an acknowledgement that there remains a need to name the differences and what that means for an understanding and application of biblical texts. This illustration of the tension of attempting to blend early church material with modern approaches to culture highlighted how the different areas of literature brought challenges to each other, but also emphasised the need for further research into my intercultural practice and its theological interpretation.

Pastoral care and anthropology

In my first two papers of Stage 1, I began with a focus on pastoral care literature (Augsberger, 1986; Graham, 1996; Ballard, 2000; Woodward and Pattison, 2000; Lyall, 2001; and Lartey, 2003), but I also included an exploration into social anthropology (Zurcher, 1977; Gilligan, 1982) and psychology (Tanaka-Matsumi and Marsella, 1976; Bond, 1991; Grant, 1999; Lister-Ford, 2007; Tsai and Chentsova-Dutton, 2010; Hitchens, 2013; and Woo, 2013). Even a brief window into anthropology gave a different perspective about change and identity and challenged a perception in my context and, sometimes, in the pastoral care literature, that struggle and its outcome was solely a negative experience. In the process of moving from one culture to another, for example, a person may not be able to engage with their 'social self' as they had done before, leading to a new stage in their search for identity (Zurcher, 1977, p.47). This process may be an uncomfortable experience but can be an important learning experience in the journey of development (pp.180-181), as I have experienced and documented in the previous chapter.

Reflecting on comments made within my context from those who extended hospitality and help to international students, I noticed a focus on the needy 'other' coming in from outside for help, highlighting a power dynamic at work and the danger of 'mutuality, reciprocity, accountability' being squeezed out (Lupton, 2011, p.57; cf. Corbett and Fikkert, 2009, p.109). I felt challenged about this focus being enacted in my context, particularly when I read business management literature, which engaged more openly with ideas of *both* sides crossing cultures and learning to understand and adapt to the 'other'; a process that requires both to struggle (Trompenaars and Hampden-Turner, 2012, p.7 & 238; Meyer, 2014, p.22; Hofstede, Hofstede and Minkov, 2010). The business management literature

focused more on the 'difference' between two people, but without an assumption of knowledge about someone based on cultural stereotypes (Meyer, 2014, p.252; Lartey 2003, p.35), and with the focus placed on acceptance of cultural diversity which leads to different ways of shaping care responses (Hofstede, Hofstede and Minkov, 2010, p.92; cf. Lartey 2003, p.34). It enabled me to become more aware of the kind of assumptions that were being made about international students' struggles and led me to listen more attentively to the students' felt experiences (Brown and Gilligan, 1992, pp.27-28). The different schools of thought that were woven into my first two Stage 1 papers about depression and struggle illuminated a variety of cultural assumptions, including my own and within Friends International, and challenged the *status quo*. This dialectical approach better enabled me to complexify my previous more simplistic attitude to my ministry context and developed a process of reflection, analysis, challenge and change drawn from a kaleidoscope of perspectives and sources (cf. Lartey, 2003, pp.131-133).

'Non-professionalism', psychology and business management materials

Towards the end of writing my second paper and into my third paper, I began to explore the significance of not being a professional counsellor, but rather of being part of a 'non-professional' organisation that cares for international students. It was a challenging time for me as a practitioner, as I wrestled with the vast array of research and the growing number of international students who were struggling. This reflexivity was helpful in forming the shape of my ongoing research – showing the unique position that a 'non-professional' can hold in walking alongside the different 'other' through the practice of hospitality. However, it also revealed the contradictory blend within Friends International – of a friend offering love and service, alongside the need for a practitioner to have knowledge about their practice. On the one hand, the 'spontaneity' and 'simplicity' of friendship is a focal point within Friends International (Campbell, 1985, p.14; see also Campbell, 1991; and Swinton, 2000), where staff and volunteers take on, in different ways and to varying extents, the roles of friends and family that international students have left behind (cf. Campbell, 1985, p.53). The act of hospitality is one that Friends International holds out to all as something that anyone can do; simple, natural, no need for expertise (cf. Campbell, 1985, p.52). And, indeed, it was in these contexts of hospitality, where I witnessed profound points of intercultural contact being made. On the other hand, though, a tension in the literature is found in the interaction of different approaches: the informal and the formal; and the challenge of the latter's emphasis on professional practice, including training, accountability and expertise. This is acknowledged within the pastoral care literature itself, because 'skill is required in order to move from our natural aptitude for sympathy to the arduous task of genuine care' (Campbell, 1985, p.14; cf. Lartey, 2003, p.73).

An exploration into speech, for example, revealed some of the complexities of communicating across cultural boundaries, highlighting the need to acquire new skills and an awareness of the pitfalls along the way. This includes the kind of words different cultures may use to express emotion (Tanaka-Matsumi and Marsella, 1976, p.389) or whether that emotion should be expressed at all (Singh, 2011). Further topics also included a call to understanding different cultural responses to anger, leaving some students feeling that 'they cannot reach out for help' (Woo, 2013, p.21); a heightened use of 'other senses to compensate for the lack of language' in order to gauge 'signs of care or indifference' (Zarbaei, 2013, p.8); putting family members before an individual's needs (Bond, 1991, p.6 &); and assessing the difference between 'adaptive' and 'dysfunctional' responses to cultural acclimatisation (Christodolou, 2012, p.12). Without learning about the complexities of cultures and the differences between individuals it is 'impossible adequately to address the needs' of the people in front of us (Grant, 1999, p.116). Even 'simple' acts of friendship require knowing 'about the values and beliefs that influence' the person, particularly those areas that are different from our own (Grant, 1999, p.116). Psychology literature spoke into my practice, adding greater depth and breadth of research about struggle, but business management literature added another angle, which also challenged the idea of the 'spontaneity' of 'non-professionalism'. The focus of this literature had a positive outlook, centering around the inherent differences between cultural values and highlighting the unseen values of cultures, which are harder to understand and lie beneath the 'symbols and rituals' which are easier to learn (Hofstede, Hofstede and Minkov, 2010, p.384). It highlighted the need for rigour and breadth in learning about the different other and that, in fact, this process would sometimes be a painful one (Trompenaars and Hampden-Turner, 2012, p.239). It was not about searching for help when a student presented with struggle, it was recognising the need to understand, at a deep level, the multiplicity of different starting points of each individual and culture, impacting pedagogy, family, use of technology, finances, familial expectations, ethics and values (cf. Hofstede, Hofstede and Minkov, 2010, p.347). Acts of hospitality can look friendly and inviting, perhaps even seem natural and easy, but business management literature helped to critique this, highlighting the 'deep protective instinct for the culture we consider our own' (Meyer, 2014, p.24) and the reality that it is not just about understanding *about* another culture but examining 'the relative positioning' of the two cultures 'that determines how people view one another' (Meyer, 2014, p.22).

The complex tensions, highlighted within this range of literature, shows some of the complexity of the work of Friends International. The challenge for me was how to hold in tension what I read from professional literature with the reality that my work was not boundaried in the same way as these professions. It is the disparateness of the literature

that helped me to spotlight areas where something as well known and taken for granted as 'friendship' or 'hospitality' can be analysed in a new light. It was through doing this that I began to ask the question, 'what might need to be different?'.

Summary

Conducting research into my practice involved a complicated interweaving of different threads, represented from a wide range of influences. Some were used freely within Friends International but sometimes without recognition of their disparate nature nor analysis of their use; and some came through my research and a widening of my perspectives. The tensions that exist in using different literature reflect the challenges within international student ministry. My interlinked concepts – pastoral care, cultural difference, a 'non-professional' organisation and hospitality – as shown in the conceptual framework diagram introduced on the next page (see Figure 1), represent different aspects of my ministry that were most prevalent in this stage. I place this diagram at this point in the chapter as a presentation of where my Stage 1 journey brought me. This streamlines the discussion in the rest of the chapter and acts as a signpost for my direction of travel, although when I began, I did not know where the data would lead and how the journey would be concluded. The diagram looks tidy, but under the surface there is a complex juxtaposition and interweaving of communication strands that I have explored and continue to explore here. I used this model, aware of its difficulties, as a workable framework in which my research took place. It is also one which, through its multiplicity of perspectives, challenged the idea of there being one lens through which to view international student ministry and speaks back into and about my ministry context.



Figure 1: Venn Diagram of Conceptual Framework

By establishing theoretical perspectives from the literature in these areas, I form a foundation from which my methodology emerges. The connection between these key concepts are set out in Figure 1, which I explore further in this chapter. I start with hospitality, because it represents where I have ended up in the iterative process. The overlap between cultural difference and pastoral care is the culture shock struggles that occur as students arrive in a U.K. Higher Education environment, and the help they seek and receive. The overlap between cultural difference and a 'non-professional' organisation is how a national charity adapts its aims of welcome and friendship for international students into an intercultural context. The third overlap takes place between a 'non-professional' organisation and pastoral care and how a safe space is created for the provision of support and friendship. At the intersection of the three overlaps is hospitality, which is the focus of my ministry and research. It is in this setting that I have observed tendencies to offer support with attitudes that can be analogous to coloniality (see Chapter Seven, 'Adjustment', for further discussion of coloniality and postcolonialism). In this chapter, I explore the concept and practice of hospitality through engagement with key literature on the topic in relation to the specific focus of my research. This includes conceptual areas of cultural difference, pastoral care and 'non-professional' organisations as aspects of hospitality with international students. Beginning with hospitality, as this is the heart of the framework, I highlight literature that has fed into my research.

Hospitality

Hospitality is a concept where the meaning emerged as a central point of my research in the light of my own experience and practice. The meaning that I give to hospitality has been shaped by drawing from scripture, being informed by the organisation for which I work, my ministry context and by hospitality literature. Hospitality, as understood within Friends International, draws on the practice that has its roots in the Old and New Testaments, where God shows care for the widow and the stranger (Leviticus 19:33-34; Exodus 22:21; 23:9; Deuteronomy 24:14; 27:19; Psalm 146:9; Jeremiah 7:6-7; Zechariah 7:10; Matthew 25:31-46; Romans 12:13; Hebrews 13:2).

In the early church, hospitality towards the stranger was an assumed practice, both for those in positions of authority and within the rest of the Church (1 Timothy 5:10; Titus 1:8; 1 Peter 4:8-9). The theme of God identifying with, and being on the side of, the stranger threads throughout the Bible. Christians find the key to an understanding of God in the person of Jesus Christ, as the image of the invisible God (Colossians 1:15; John 14:9). The outworking of faith in Jesus Christ focusses on those with whom he identifies; crucially for my thesis, on the stranger (for example, Matthew 25:31-46; John 4:1-26). In all these scriptural passages, how humans relate to God and to each other is characterised by service to the marginalised, as relating to Christ. This has informed my practice and it is my practice that has then determined the way in which I have engaged back with the Bible. Hospitality, as a concept, is something that is central within Friends International, with most ministry contexts including a 'hospitality scheme' for local hosts to be part of. These schemes often cite verses such as 'practise hospitality' (Romans 12:13), 'the foreigner among you must be treated as your native born' (Leviticus 19:33-34) and 'do not forget to show hospitality to strangers' (Hebrews 13:2).

Literature about hospitality drew on different priorities, raising points of pertinence that came from the writer's context, or reflect different methods used (looking at hospitality in the early church through a historical lens, for example). In this section, I focus on hospitality literature that resonates with aspects of my ministry, recognising that there is no 'universal' definition of hospitality apposite for every context (Bretherton, 2006, p.127). Authors focussed on different themes that arise in hospitality: welcome, being a bridge, justice, bidirectionality, humanness, public and private, and friendship. These threads in hospitality literature relate to the concepts which are also integral to my conceptual framework: cultural difference (hospitality as the welcome of God and a bridge of communication), pastoral care (hospitality as a voice for justice, bidirectionality, and honouring humanness) and 'non-professional' organisations (hospitality moves from public to private, and friendship). Where possible, I have taken a chronological approach

to the literature within each thread, seeking to explore how authors have developed a theology of hospitality over time in different ways. Later in the chapter, I expand further the concepts of cultural difference, pastoral care and 'non-professional' organisations, in order to fill out and underpin a concept of sharing hospitality with the stranger.

Hospitality as the welcome of God

Socio-exegetical analysis of the New Testament brought into focus some of the tension that the early church experienced with authorities, existing both within and outside of the majority culture (Meeks, 1983, p.107). This was developed further to show how 'the ethic of primitive Christianity' was centred around 'love of neighbour and humility' (Theissen, 1999, p.114). This type of analysis of New Testament texts is popular within Friends International, seeking to gain understanding of the life of early Christians as they responded to Christ's teachings and so to emulate this practice in modern day contexts. The awareness of Christians often being a 'persecuted minority' as they sought to cross religious and ethnic boundaries (Pohl, 1999, p.43; Theissen, 1999, p.115) fostered a move in thinking about how hospitality can provide care away from those on the 'outside', as an important means of 'sustaining identity' (Pohl, 1999, p.43; cf. Moyaert on Lindbeck, 2010, p.87). Welcoming the stranger, in this sense, became a Christian 'affirmation' of humanity and a challenge to those in power (Pohl, 1999, p.156).

Hospitality shows how people can be welcomed in from the outside (Pohl, 1999, p.4) without 'coercing them into conformity' (Pohl, 1999, p.83). This was further developed to show how it reflected an inherent characteristic of God's grace and welcome to us (Boersma, 2004, p.9). It is from this perspective about God's character that a desire to mirror his welcome grows (Newman, 2007, p.13; Moyaert, 2010, pp.71-73). However, this 'overlap of private and public space' (Pohl, 1999, p.12) was later challenged for furthering a sense of isolation in those who are on the outside (Tregoning, 2017, p.1). By contrast with this view, however, some challenge the neglect within Western Christianity of hospitality, despite 'the clarity of biblical instructions' to do so (Ducker, 2017, p.3).

Hospitality as a bridge of communication

Hospitality has been described as 'strangers involved in mutual welcoming', where both host and guest can introduce the other to different ways of being (Pohl, 1999, p.90). Hospitality provides an opportunity for the hosts to use their position of power (by being permanent residents in a place) to create a safe space and challenge the dominant culture (Pohl, 1999, p.90; cf. Murray, 2015). The challenge, according to Bretherton, is found in the difference between 'entertaining', which gives the impression that 'the life of the host is relatively unaffected by the encounter', as opposed to making the choice to

'accommodate or host', which 'carries the implication that making room for the stranger requires the host to change their pattern of life' (Bretherton, 2006, p.140). This bridge between host and guest, known and unknown, helper and helped, is an idea developed by others who highlight the risk of the powerlessness remaining in the guest and the all-sufficiency residing in the host (Rosello, 2002, p.17). Whilst the concept of 'surfacing our inadequacies' as hosts is not a new concept (Pohl, 1999, p.118), the theme of bidirectionality in hospitality has grown in recent literature; taking place across the bridge of 'tensive relationships' (Moyaert, 2011, p.2). This concept of both parties offering the other an interpretation of their cultures was defined as 'linguistic hospitality', providing more than a meal for one another (Moyaert, 2010, pp.81-86; see also Ricoeur, 2008).

Hospitality as a voice for justice

Another theme within hospitality literature is justice and protection for the vulnerable. Attention is drawn to the narrative of the Hebrew scriptures where the Israelites are instructed to remember that they were once strangers (Exodus 22:21; Leviticus 19:34). In the New Testament, focus is given to Jesus' life and teaching, with Christians being called to a life of open and charitable response to the stranger (Hebrews 13:2; Matthew 9:10). It is this insight that Liberation Theology picks up on (cf. Gutierrez, 1983, p.128) and others develop as a central component to hospitality; that of 'reaching across difference to participate in God's actions bringing justice and healing to our world in crisis' (Russell, 2009, p.19). Within Liberation Theology, hospitality is defined by and begins from the 'other' and their needs (Boff, 2011, pp.48-49). From a church-planting background, the power of hospitality can either be used to develop the 'other' into a friend, or to alienate and keep the other in their (subordinate) place (Chester, 2011, pp.10-11).

Postcolonial Theology (with strong roots in a theology of liberation) takes this theme of the importance of justice for the other further. It gives particular attention to the voices of the colonised and the stranger (Lartey, 2013, p.xviii). This has become more and more pertinent in current times with a rise in the antipathy, even hostility, shown towards asylum seekers and refugees (Reaves, 2017, p.xvii). In contrast, Jesus was 'a person who welcomed the other and counted the other as one who mattered' (p.85) and Christians are called to reflect the same (Houston, 2015, p.150). There is a strong theme in current literature about hospitality being a means of treating others justly, where they can be 'protected from oppression, and ...given comfort and support' (Houston, 2015, p.164; Davy, 2017, p.11). Reaves asserts that part of being attentive to the needs of the 'powerless, marginalized, and threatened other' involves 'addressing those who ...have the power to host' (2017, p.16), moving from a focus of offering hospitality to challenging structures that oppress the 'other'.

Houston points to the parable of the Good Samaritan where it is 'the stranger, who ministers with love to the needs of the wounded man' (2015, p.142; cf. Luke 10:25-37). In telling this story, Jesus not only illustrates love for the broken, but also challenges the established religious authorities by placing an outsider in the role of caring for another. This account shows the cost of hospitality – even to the extent of defining who deserves care or who can be the carer, another concept developed in hospitality literature in the light of the refugee crisis (cf. Reaves, 2017, p.139). Hospitality as a voice for justice involves the 'risk of losing everything', where hospitality is not just offered out of self-sacrifice, but also out of love which empowers people to 'work for justice' from the religious, political or cultural hegemony (p.153). Hospitality becomes an act of defiance against mono-cultural norms, connecting us with people of difference and opening our eyes to their needs and also to our own.

Hospitality – Bidirectionality

The process of remembering and serving the stranger requires imagination or the experience of being one (Leviticus 19:33-34). It takes a recognition of our own strangeness to one another and before God. Nouwen focusses on the practice of 'giving place' in hospitality, of providing a safe space for change to occur on both sides (1975, p.51). It is this understanding of love enacted on the margins, that disrupts sentimental views of hospitality, notably found again through meals initiated by Jesus with the outsider (Matthew 9:10-13; Mark 2:15-17; Luke 14:12-14), where the roles of guest and host 'intermingle' (Luke 24:13-15; cf. Pohl, 1999, p.17). Pohl explores the difficulty that hosts may feel in recognising that they need the meal as much as the guest or that they can receive something back from the 'other' (1999, p.74) and Newman describes the host's difficulty in showing weakness as becoming a 'subtle form of lying', where sufficiency is located in the host and need with the guest (2007, p.26).

Questions are also raised in hospitality literature about whether there is inherent danger in offering hospitality to the stranger. A concept of 'unconditional' hospitality challenges the host to give way to the other, not only 'to the foreigner, but to the absolute, unknown, anonymous other' (Derrida, 2000, p.25; cf. Houston, 2015, p.155). 'Conditional' hospitality, on the other hand, involves an invitation and certain expectations; it gives a sense of the power of the host over the guest, perhaps a mechanism to keep the host safe. Hospitality literature seems to embrace the challenge of danger represented by the stranger, and the focus returns to a bidirectionality between host and guest (Bretherton, 2006, p.198). I think 'bidirectionality' is more helpful than 'unconditional' in my context, because it alludes to there being conditions and boundaries around each person – as

people who represent a particular culture and background. The context of each person is as important to consider as the context into which they arrive. It goes beyond a tolerance of difference (Bretherton, 2006, p.122), requiring a willingness to engage and communicate across differences, as well as recognising that these encounters will change both parties in significant ways (Newman, 2007, pp.13-14). This bidirectionality is key in recognising differences between one another and a mutuality of learning (Arias, 2008, p.433), which rejects institutionalised forms of hospitality (Chester, 2011, p.97), because of their inherent lack of challenge to the host.

Hospitality honouring humanness

Literature from antiquity shows an abiding theme of hospitality being an important part of civilisation: 'Rudeness to a stranger is not decency... All wanderers and beggars came from Zeus. ...The city which forgets how to care for the stranger has forgotten how to care for itself' (Homer, 1961, p.233). Hosting the stranger, therefore, held an important role, that of valuing another's humanness as well as seeing a link between this act and meeting with the divine (cf. Hebrews 13:2). In the Greek, the terms Xenophobia (fear of strangers) and Philoxenia (hospitality), both have stranger (xenos) at their roots. Hospitality becomes a place where someone is honoured for their needs in being a human. It is, therefore, 'not a subtle invitation to adopt the lifestyle of the host, but the gift of a chance for the guest to find his own' (Nouwen, 1975, p.51). This focus delineates the separateness of the host and guest, but others see hospitality as being a place where guests and hosts are brought into an interconnected way of life, understanding humanness better only in comparison to another (see Augsburg, 1986, p.27).

The idea of hospitality being a choice to pursue a positive rather than a negative path in relation to the stranger is developed throughout hospitality literature (Richard, 2000, p.6) and is contrasted with modern day contexts together in individualised Western cultures (see Putnam, 2007). Around a table, there can be space for differences and uncertainties to be explored (Newman, 2007, p.13), but it is an uncomfortable and time-consuming activity that requires host and guest to be 'misfits' together in order to 'understand the meaning of hospitality and honor difference from the side of the stranger' (Russell, 2009, p.13). This sense of honouring the stranger goes to the heart of honouring humanness – it involves a recognition of similarity to one another, without 'closing doors to those who are different' (Chester, 2011, p.11). Recent studies into the practice of 'ubuntu', an African concept of 'I am because we are' (Cronshaw and Jackel, 2016, pp.301-302) challenge modern-day, Western cultures about their individualised outlook. Globalisation may celebrate connectedness between cultures, but perhaps it overlooks the discomfort of being with the 'other' who is not just like us (Reaves, 2017, p.39).

Hospitality moves from public to private

Hospitality takes place from a space that someone owns or inhabits. There is an assumption of power – the host is the one with ownership. Hospitality can move a person from the public space into the home, drawing the stranger into a known relationship. Moving from public to private spaces involves an understanding of the individual, as well as connecting the individual back into a wider context. Cultural hegemony will resist challenge to the status quo, but it is in the, often small, acts of hospitality to the marginalised stranger that their voice is honoured and difference is brought from outside to the inside, which in turn forms a resistance against the assumed power of the public space. Hospitality is a place where a 'preferential option' is given to the stranger (Gutierrez, 1983, p.128).

Haughton explores the importance of the space itself in this process, where creativity and idea-sharing take place (1997, p.215). Just as a property can be used for sharing (or not), so power can be used for empowering (or not) of both guest and host (p.17). The practice of hospitality involves both public and private space through welcoming those who are 'socially undervalued' within the majority culture and challenging 'the values and expectations of the larger community' (Pohl, 1999, p.62). This is in direct contrast to the focus of the 'hospitality industry' that offers a service for money often at the 'expense' of their employees (Pohl, 1999, p.4; Newlands and Smith, 2010, p.4). If institutions or businesses ('public') attempt to 'do hospitality', it is harder to involve the 'private' at this level. However, it is in the private that there is space to develop 'the practice of listening to the pain of others and responding to their initiatives' (Russell, 2009, p.46). Opening up one's home or space involves a vulnerability with the stranger 'where change can take place' (Nouwen, 2015, p.81) and challenges pictures of a pleasant meal with friends and family, or a commercialised event; it moves from industry to ministry (Reaves, 2017, p.39).

This challenge against both commercialised public hospitality and the tameness of private meals is developed by the call to return to the gravitas inherent in hospitality (Newman, 2007, p.34). Newman argues that hospitality is shown in scripture as a practice that embraces the 'now' and 'not yet' of God's kingdom and is, itself, worship of God (p.40). A more recent development has been to take this further; to see hospitality also as a 'prophetic' voice. This is made possible through 'hosts' being part of the public space and using their private space to 'welcome the threatened other', thus 'subvert[ing] the powers that call for their exclusion or demise' (Reaves, 2017, p.23).

Hospitality as friendship

I end this discussion of hospitality in the area of friendship, which is a key focus within the work of Friends International, developed from the concept of 'welcoming the alien and stranger' (Exodus 22:21; Leviticus 19:33; Zechariah 7:10; Psalm 39:12). In the early church both host and guest were seen to exist as 'foreigners and aliens' (Ephesians 2:19; or 'wandering exiles' as The Message (2009) translates it) and whilst there was a complex dynamic of 'insider' and 'outsider', the church provided a meeting of *possible* friendship (Meeks, 1983, p.107). My experience testifies to the many friendships formed over the years, where a stranger is allowed into my 'private world' and made to feel at home (Keifert, 1992, p.8). This does not take place at an institutional level and is personal in dynamic, something that Friends International focusses on through the work of staff and volunteers.

However, if a stranger does not become a friend, it can perhaps lead to a sense that 'we have not been successful in our hospitality' (Keifert, 1992, p.8), when actually hospitality 'does not depend upon ...the physical intimacy common among family or friends' (p.80). Perhaps globalisation has altered the concept of intimacy in hospitality – it is no longer just an individual responding to another individual. Hospitality is, therefore, more than friendship (Pohl, 1999, p.4), because it can be practised whilst also wrestling with 'unfriendly' feelings towards the outsider (Richard, 2000, p.21). Hospitality as friendship seeks to reach out to those that are not just alien to us but are perhaps people we do not like. It is not just about putting 'the outsider ...on the guest list', but also consulting them 'about the seating arrangements and food' (Russell, 2009, p.46), whether we are successful in overcoming the discomfort 'and making of the alien a friend' (Richard, 2000, p.6). In this focus, hospitality is practised as a 'matter of the heart' between two people, where there is a desire on both sides to offer and accept friendship – but it is also something that can be rejected (Swinton, 2000, p.105).

The danger of a focus on friendship is that it 'domesticates' hospitality away from 'participating in something much larger than ourselves' (Newman, 2007, p.20) – namely 'our participation in the life of God' (p.13), where relationship with another 'shows traces of the 'eternal Thou', or Other (Kramer and Gawlick, 2003, p.24). It is also argued that an emphasis on friendship between two individuals shows a Western bias towards individualism, where other cultures might place a stronger focus on the importance of the wider community (see Hofstede, Hofstede and Minkov, 2010, p.92; cf. Bond, 1991, p.34).

Trying to find out where another person comes from (literally and metaphorically) is a complex process and we will never 'fully grasp' the perspective of being understood as a local, or even as 'a colonizer' (Russell, 2009, p.46). Through intercultural ministry on the

edge of church cultures, hospitality provides an opportunity to recognise that friendship is not always the end point; and that this reality is not a negative one, but an opportunity to be challenged again in why and how we do hospitality.

Summary

Hospitality with international students integrates cultural difference, pastoral care and 'non-professional' organisations through the practice of welcome, being a bridge, justice, bidirectionality, humanness, moving from public to the private, and friendship. These are themes which I will take into Chapters Seven and Eight, 'Adjustment' and 'Acceptance', where I reflect on the practice of hospitality through a postcolonial lens. For the rest of this chapter, I turn to the conceptual themes of cultural difference, pastoral care in my context and 'non-professional' organisations, as I explore how these perspectives scaffold the topic of hospitality, of sharing with the stranger in my ministry and research.

Cultural difference

Within this topic, I look at definitions of culture and settle on a working definition for my research out of the vast array of possibilities. I will cover the topic of culture shock, because my research does not focus on any one culture, but on the experience of those struggling to adapt to a different culture. I then proceed to locate my ministry in its context, recognising that an engagement with this topic of struggle includes perspectives from international students (as 'outsiders' to a dominant culture) and those working with them (as relative 'insiders' to a dominant culture). I conclude with reflections of observing culture shock from a Practical Theology perspective, where my research follows a model of practice, reflection, analysis and action (see also Chapter Seven, 'Adjustment', for further discussion).

Definitions of culture

The word 'culture', 'one of the two or three most complicated words in the English language' (Williams, 1983, p.87) has developed over time with over '160 definitions' by the early 1960s (Lago and Thompson, 1996, p.28). The term has adapted from signifying those who 'had culture' (adept in education, poetry, philosophy and music) and were part of a 'higher' society or '*Kultur*' (see Schleiermacher, 2012), to signifying the activity and production of the industrial revolution (Gorringe 2004, p.6). In the following paragraphs, I draw from some substantial figures from their disciplines and what they have to offer in building up the variegated picture of my context, a strategy often adopted within Practical Theology (Denzin and Lincoln, 2003, p.8; Mercer, 2016, p.163). From an anthropological perspective, 'culture' has been described as visible signs such as food, clothing, language etc. (Tylor, 1974, p.1), but also as 'webs of significance' that humans make (Geertz, 1973,

p.5) and understanding meanings of a conceptual world, using a semiotic approach (Geertz, 1973, p.24; see also Williams, 1989, p.38). Hall described the outward expressions of culture as being the tip of the iceberg, with the major portion lying beneath the surface, representing the implicit 'basic assumptions' and 'invisible world views' (see Figure 2, Trompenaars and Hampden-Turner, 2012, p.29; Hall, 2012, p.32).

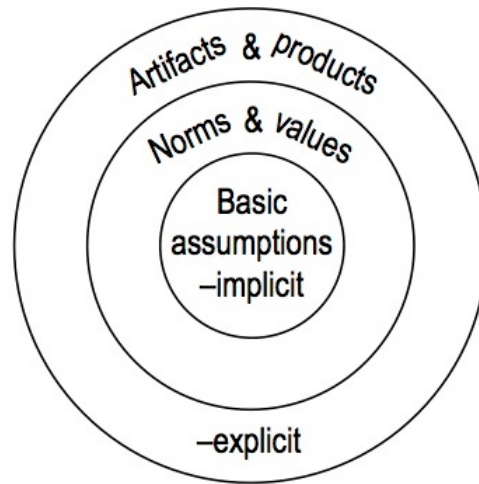


Figure 2: A Model of Culture (Trompenaars and Hampden-Turner, 2012, p.29)

Culture has been described by a theological ethicist as 'the total process of human activity', but at the same time making 'civilisation' synonymous with culture (Niebuhr, 1951, p.32; cf. Gorringer, 2004, p.13). Williams, a left-wing cultural theorist on the other hand, would later argue against a view of culture being situated in the 'upper' classes, stating that culture 'was found amongst ordinary people' (1989, p.12). Williams spoke of the 'long revolution' of culture, being a 'process' of change, which included the ups and downs of industry and progress (1965, p.11), seeing culture as a 'rallying alternative' to progress beyond the norms set by society (1965, p.17). Larney, a pastoral theologian, described culture as 'the way in which groups of people develop distinct patterns of life' (2003, p.31), giving a further sense of culture being a process of meaning-development within groups of people.

Trompenaars and Hampden-Turner, researchers and consultants into business leadership, stated the near impossibility of describing our own culture until we step outside of it (2012, pp.1, 27) suggesting it is only then possible to see the different layers of culture that can be 'unpeeled' to reveal the worldview within (p.8). Augsberger, reflecting on his work in counselling people across different cultures, stated that cultural 'understanding...begins in a movement from within oneself to enter the world of another' (1986, p.27). As one Chinese adage puts it: 'An eye cannot see its own lashes' (Bond, 1991, p.1).

However wide-ranging the definitions, there is unanimity in the literature that it is not possible to exist outside of culture (Geertz, 1973, p.35; Augsberger, 1986, p.13). Hofstede, Hofstede and Minkov describe cultures as 'distinguish[ing] the members of one group or category of people from others' (2010, p.6). Geertz argued that culture explains why and how people make different choices (1973, p.50; Augsberger, 1986, p.18), culminating in the 'finding of common meanings and directions' shared with one another (Williams, 1989, p.4; cf. Gorringer, 2004, p.3). However, each culture has different perceptions of what it is to be human (Davies, 2002, pp.26-27), so when analysing another culture, we are at the same time being analysed (see Bond, 1991, p.2; cf. Geertz, 1973, p.22).

Trompenaars and Hampden-Turner reflect on culture as providing people 'with a meaningful context in which to meet, to think about themselves, and *to face the outer world*' (2012, p.32, *italics mine*). This definition is apposite to my research because it reflects the hidden meanings in cultures, as well as observing the need for negotiating from within a cultural context with people outside of it. This relates directly to intercultural relationships and, as my research is located within the discipline of Practical Theology, reflection on contexts and relationships are elements of importance in this discipline, because if 'God is turned toward humanity ...so too we need to be turned towards each other' (Veling, 2005, p.110). Culture emerges as being a 'verb-like' dynamic process, which involves change and movement, rather than a one-off snapshot of 'culture' as a static object. This approach to 'verb-like' gerunds is explored by Miller-McLemore, where Practical Theology takes both 'nominal and verbal qualities' (2012, p.8; cf. Veling, 2005, pp.5-6); an outlook that has been helpful in my research, where cultural differences impact approaches to struggle and pastoral care. The dynamic, gerundic process of interchange between people of different cultures is key when considering culture as a topic, but also when observing the natural defensiveness shown between people and their 'outside world'.

Gorringer argues that all aspects of culture (material, intellectual and spiritual) should be held together (2004, p.3), because physical outworkings of hidden worldviews are shown not only in speech and actions, but also in postures and gestures (Davies, 2002, p.19). 'The Word became flesh' (John 1:14) gives importance to context, bodies, meanings, and gestures within Christian ministry (cf. Williams, 2007, p.6; Volf, 1996, p.29). These practices can adapt, showing a complex contribution of hiddenness, fluidity and physical factors indicating the need for reflection and reflexivity (Bennett, et al., 2018, pp.34-54; cf. Cameron and Duce, 2013, pp.xi, xvii). Research into intercultural struggle involves every aspect of human life, involving change of expression and practice over time and between

cultures (Gorringe, 2004, p.182; see also, Lash, 1973; and Hillman, 2004, p.161). I use the term 'intercultural' as opposed to 'cross-cultural', because it suggests a belonging to a culture, whilst relating to other cultures, but without implication that 'one 'knows' or 'possesses' multiple cultures, or is competent in all groups' (Augsberger, 1986, p.13). It identifies the bidirectionality of the work, rather than a sense of one culture crossing over to another (cf. Lartey, 2003, pp.13-14; Lago, 2011, p.6; Cartledge and Cheetham, 2011; and Jagessar, 2015). Reflection on a culture as an evolving entity, therefore, occurs within different contexts and with different outworkings (Gorringe, 2004, p.210). This reflection is, itself, an 'action that is of immense importance' (Lowe and Davids, 2013, p.36; cf. Ludema and Johnson, 1997, p.75), because Practical Theology requires this 'reading and interpreting' of 'a multiplicity of texts – biblical, phenomenological, narrative, theoretical' (Bennett, et al., 2018, p.39; cf. Graham, 1996, p.106). It is also important from a Postcolonial Theological perspective, which seeks to 'balance the tendency of theology' to represent a Western interpretation of scripture and to give space to the voice of marginalised cultures in order to 'avoid inadvertently imposed culturally relative translations' (Koh, 2014). The process of reflection on biblical texts in an intercultural way 'challenges entrenched understandings' within physical contexts and 'inspires new action' (Bennett, et al., 2018, p.39; cf. Graham, 1996, p.106), not only on the surface, but also in what lies beneath.

International students experiencing culture shock

Moving from one culture to another, and adapting to the unfamiliar, represents a considerable challenge that can impact a human being at every level. My focus in this thesis is on supporting international students going through this 'culture shock'. In this section, I describe what I mean by 'culture shock', the impact of culture shock on others and, finally, why an awareness of it is important.

'Culture shock' or 'culture fatigue' (Robinson, 2004, pp.145-146) is something that 'the vast majority of international students experience' and 'is an inevitable adaptive process' to new surroundings (p.145; cf. Hofstede, Hofstede and Minkov, 2010, p.384). Christodoulou (2012, p.14), writing from a psychiatric perspective, described natural responses to struggle as 'adaptive' in nature. Whilst culture shock is sometimes painfully difficult to navigate, it is an 'adaptive' reaction to a new and alien situation, not necessarily leading to a 'dysfunctional' response (such as depression – Christodoulou, 2012, p.14).² It is a process that encompasses various patterns: encountering the system, understanding the system, living with the system and having (and using) authority within

² I am aware that diagnoses of depression and other mental health conditions are incredibly complex. I do not seek to explore this area, nor argue against the existence of mental health conditions developing from culture shock or otherwise.

the system (Lartey, 2006, p.9). It provokes an 'Anxiety' or 'Frustration' period (Murphy, 2017; Global Perspectives, n.d.), which can lead to 'feelings of distress, of helplessness, and of hostility toward the new environment' (Hofstede, Hofstede and Minkov, 2010, p.384). This stage is 'characterised by feelings of confusion, rejection, frequent physical ailments, helplessness, bewilderment, being an outsider, and a longing to be "normal", ordinary, to blend in' (Lartey, 2006, p.9). A role of Friends International staff and volunteers is to show the love of Christ to those who are struggling through culture shock; to walk with the stranger as fellow strangers (Luke 24:13-35; John 1:14; and Philippians 2:5-8).

In focussing my research on whether or not what Friends International offers is helping international students, I realise that much of the literature about culture shock addresses this as a problem rather than engaging in a critique of the host culture. People who make observations about others are also based in a particular place and time (Geertz, 1973, pp.9, 22) and 'are as much the human subject of their study as they are the studiers of their human objects' (Bond, 1991, p.2). One of the struggles of being both observer and being part of what is observed, is a constant process of assessing differences, similarities and what assumptions have been made, which may only be discovered in comparison to another. In my practice, I realised that I needed to listen more carefully to students' experiences of culture shock, but also rethink the kind of care available to them, as this was also perhaps alien to them and in need of critique.

The importance of awareness about culture shock is that a diagnosis of depression ('dysfunction') can be used to describe an 'adaptive' process of culture shock, and the student can then feel that their disorientation and struggle with this Western system needs treatment. Whilst I recognise the complexity of diagnosing mental health conditions, my focus in this thesis is on occasions when those in power (the pastoral caregivers) run the risk of dominating those struggling with culture shock, by 'caring them into' accepting a new culture as better or healthier, thereby imposing it on them. International students learn lessons through struggling with culture shock that need to be heard by the care givers, who may not have learnt the same lessons. However, more often it is the established host that provides answers for their guests in order for the guests to 'fit in' with the host's environment. For example, with the majority of the students in my context coming from mainland China, it is worth noting a possible difficulty in adapting to an individualistic culture. Bond, a psychologist and management consultant based in Hong Kong, states that 'the social orientation of the Chinese is closely involved in social relationships' (Bond, 1991, p.34), leading to a greater reticence of upsetting the new group's harmony by suggesting anything other than what the new culture states as 'normal'. This community-led starting point in some cultures will have its own challenges

in processing culture shock – caught between their passport culture where they learned their ‘collective phenomenon’, whilst now trying to seek a new social orientation with others who share the ‘same social environment’ (Hofstede, Hofstede and Minkov, 2010, p.6; cf. Lee, 2002, p.123). Representing ‘the weft and warp of human culture’ (Ustorf, 2011, p.19) and being open to the variety of tapestries from different cultures, requires listening to the voices of those who have lived on the margins of a new culture and can attest to the differences and struggles. International students have particular and important insights to help me understand this gap in knowledge.

A context of ‘insiders’ and ‘outsiders’

My context involves recognising a tension of people (international students, myself, a charity, Higher Education institutions, etc.) unconsciously acting out their own cultures and becoming aware of cultural ‘norms’ at the point of ‘facing the outer world’ (Trompenaars and Hampden-Turner, 2012, p.32; Augsberger, 1986, p.18), which often feels complicated and uncomfortable (Pattison, 1993, p.101). This ‘facing the outer world’ becomes a ‘meaningful context’ in which one learns as one relates to others³ and is key for my research. It involves teasing out what is often ignored as it lies ‘beneath awareness ...yet it forms the roots of action’ (Trompenaars and Hampden-Turner, 2012, p.32; cf. Gorringer, 2004, p.263). If ‘our own culture is to us like the air we breathe, while another culture is like water’ it, therefore, requires space and time to learn the skills to ‘be able to survive in both elements’ (Hofstede, Hofstede and Minkov, 2010, p.23). Part of being in a ‘non-professional’ organisational culture is that it encourages an approach to an awareness of its own culture as well as flexing to that of another. It is not ‘culture-free’ (Augsberger, 1986, p.13), but it enables an adaptation to others, interpreting cultures and learning to live on the boundaries *together*. In a similar way, the ministry of Friends International requires constant interpretation of selves and the people with whom staff and volunteers work (Hofstede, Hofstede and Minkov, 2010, p.48), ‘interrogating whose interests are being represented, the values being promoted...and who are the beneficiaries’ (Jagessar, 2015, p.269). International student ministry involves responding to the data found in each ‘living human document’ (cf. Gerkin, 1984) rather than stereotyping a person based on a knee-jerk reaction to the country they come from (Hofstede, Hofstede and Minkov, 2010, p.40; cf. Trompenaars and Hampden-Turner, 2012, p.194).

The awareness of others’ differences and how to relate to/with them as Christians has been part of church history from its earliest days. Christians in early churches grappled

³ For simplicity’s sake, I refer to the ‘other’, ‘another’, ‘guest’ and ‘others’ synonymously and in lower case. For more detailed reflection on the words ‘Other’ and ‘other’ see Levinas (1987) and Boff (2011).

with enacting faith in local contexts (Meeks 1983, p.8; Meeks, 1993, p.4; Kreider, 1999, p.101), amidst much struggle and debate (cf. Acts 15:1-35; 1 Corinthians 8 and 10; Galatians 2:11-14). Theissen and Meeks, New Testament interpreters, explored how faith, community and action combined in early Christianity in dialogue between 'insiders' and 'outsiders' (Meeks, 1983, p.107; Theissen, 1999, p.1; cf. Kok, et al., 2014). This kind of language raises its own issues when thinking about culture, as 'no one "from outside" can ever fully share it, and no one "from inside" can ever fully describe it' (Veling, 2005, p.159; cf. Theissen, 1992, p.2). As a dominant host culture, it is easy to consciously (or unconsciously) insist on a particular way of engaging with others, because we each approach another with our own presuppositions (Bennett, 2013, pp.23-24).

Friends International recognises the importance of social and cultural contexts as a prerequisite for theology (Theissen, 1992, pp.29, 260; Veling, 2005, p.161). It combines an attitude of the 'dynamic of primitive Christian faith' being also 'rooted in the dynamic of life' (Theissen, 1999, p.1), challenging some views of evangelical theology being 'absolutely bound' by the Bible or lacking in 'careful and discriminating dialogue' (Pattison, 1993, pp.113-114; cf. Lartey, 2006, p.31). My context and practice hold together a 'dynamic of faith' and a 'dynamic of life'. I locate the concept of faith in the presence of God, through the revelation of, and witness to, Jesus' life, death and resurrection, whilst recognising that this reality is 'shaped by the limitations of human understandings and human ability to articulate profound and deeply personal truth' (Shakespeare, 2011, p.79); understanding 'God to be made known to us in the loving presence of Jesus Christ' (Newlands and Smith, 2010, p.205; Colossians 1:15-20). I locate my context as being made up of the different cultures of international students and Friends International staff, not to mention Higher Education Institutions' cultures. The 'history of the Christian movement' shows how challenging it is for Christians 'to be faithful to God's Spirit as that Spirit is made manifest in new and surprising ways in new and surprising contexts' (Bevans and Schroeder, 2004, p.397; cf. Pattison, 1993, p.101)⁴ and my research journey echoes the importance of awareness to one another's contexts and cultures.

One of the dangers of not grappling with the complexities of engagement between cultures, is that one culture can dominate over another. It can do so through 'violence to another culture' by displacing 'native customs and manners' (Gorringe, 2004, p.196) or dehumanising people because they are different (see Heaney, 2015, p.210). There is also, however, an ever-present danger when 'helping' someone from another culture, because the help can be done 'for' rather than 'with' those in need (Lupton, 2011, p.35), described as the 'poison of paternalism' (Corbett and Fikkert, 2009, p.109). Recognition

⁴ Further thought about contextual theology is explored in the works of Bevans (2002), Bevans and Schroeder (2004), Buchanan (2010) and Schreiter (2015).

of the cultures behind international students is key to my understanding of intercultural interaction and by working on the edge of professional institutions (be that churches or educational establishments), staff and volunteers have the opportunity to flex to different people without the need to uphold any particular outward practices and expectations. As 'the vast majority of people in our world live in societies in which the interest of the group prevails over the interest of the individual' (Hofstede, Hofstede and Minkov, 2010, p.90), the space provided by hospitality and cultural events can offer a safe place for students not to be subsumed by the wider prevailing culture around them. The safe space becomes somewhere that students can risk sharing some of their cultural background and their confusion (or even rejection) of the new culture they find themselves in and discuss that with someone of the culture they are now wrestling with. This intercultural process involves both host and guest discussing a way forward and will result in both being 'mutually inconvenienced' (Jagessar, 2015, p.264).

Observing culture shock from a Practical Theology perspective

Practical Theology focusses on 'persons and communities within their social contexts' (Mercer, 2016, p.163), which will automatically require the researcher to look deeply at their context and the role and voice that they bring to their research (Pattison, 2000, p.137). When combined with the study of culture shock, it also includes the multiplicity of voices and experiences of others, drawing in approaches from different perspectives to best understand context, self and others (cf. Woodward, Pattison and Patton, 2000, p.15; Denzin and Lincoln 2003, p.8). This weaves together a complex tapestry of experiences, analyses, responses and actions (see Lartey, 2003, p.132). The key when approaching culture shock within Practical Theology is to recognise that the process of culture shock, itself, is a unique experience – not just because of the combination of a particular culture with another, but also the particular person with another.

If culture 'is concerned with the spiritual, ethical and intellectual significance of the material world', it is another reminder that culture is of 'fundamental theological concern' (Gorringe, 2004, p.3). For Friends International, this needs to take place not only in interpretation of its scriptures, but also of understanding its own cultural background or 'value orientations' (Trompenaars and Hampden-Turner, 2012, p.39), along with those of the many other cultures with which it engages. This includes examples of how different these values can look: universalism versus particularism (relationship or rules), individualism versus communitarianism (individual or group), neutral versus affective (how much feelings are expressed), diffuse versus specific (the degree of involvement), achievement versus ascription (how status is granted) (Trompenaars and Hampden-Turner, 2012, p.39). These hidden values influence the meaning ascribed to outer-layer practices in culture

and take time for people to understand. It is possible to see, just in these typologies, how great the divide can be between people's cultural assumptions, along with different perspectives about how particular categorisations came to be (Hofstede, Hofstede and Minkov, 2010, pp.43-44, 53). Awareness of the complexity of defining cultures challenges some of the simpler heuristic devices so often used to illustrate cultures (see Lewis' model used in Callow, 2016; or Lanier, 2000). However, these models can still be helpful tools for initial discussion and observation – painting a picture of possible differences that were not visible at first and better enabling reflection upon them.

The process of becoming 'unstuck' from our 'particular spots' (Jagessar, 2015, p.266) helps us to move in and out of a variety of backgrounds, in order to explore different starting points in the topic of struggle and care. In an informal ministry setting both host and guest can have the opportunity to learn rather than only the stranger to learn to adapt to the host (Sudworth, 2007, p.57). Hofstede, Hofstede and Minkov put this far more strongly when they state that 'the visitor in a foreign culture returns to the mental state of an infant, in which the simplest things must be learned over again' (2010, p.384). In this analogy, the temptation for the host is to treat the stranger as a child whilst they go through such a steep learning curve. In so doing the host runs the risk of forgetting the matured and established adult person representing (and strongly adept in) another culture within which the host would, themselves, find themselves to be 'infant'-like. The strength of observing culture shock and cultural difference from a Practical Theology perspective is that the process of experience, observation, analysis and reflection allows both host and guest, known and stranger, to identify power and imagine 'beyond dialogue and inclusion to justice in the making' (Jagessar, 2015, p.269). A challenge thus emerges in learning 'to coexist without wanting others to become just like' ourselves (Hofstede, Hofstede and Minkov, 2010, p.476).

Christianity started out as a movement that was part of the culture around it as well as being 'an alien people who make a difference' within that culture (Hauerwas and Willimon, 2014, p.24). The challenge for my research is not to become divorced from the life and practice of my culture and context where my research is based (Davies, 2002, p.20), because it is through observing my culture in contrast to another that it is more possible to see challenges upon it and back into practice (Augsberger, 1986, p.27). It is not surprising that international students struggle with culture shock, but perhaps it is harder to realise that expressing that struggle (and receiving the help offered) is also culturally bound. Advances in technology and the ease of travel mean that 'intercultural encounters' have multiplied (Hofstede et al, 2010, p.383) and numbers of international students are increasing at Higher Education institutions around the U.K. (for example, see Goal 7 in Anglia Ruskin University, 2015). However, although the outer layers of cultures

(represented in practices and clothing, products and movies) have many similarities, it would be a mistake to assume that these denote a deeper change of cultural values underneath. If implicit values bring forth explicit actions, then it is not surprising to conclude that pastoral care is culturally bound (and assumed to be the 'normal' way to care for someone). The key is to be aware of this tension – having one foot in and one foot out of the culture (Volf, 1996, p.49) – and open for reflection, analysis and change of action.

Summary

As I embarked upon my ministry, one of the first things that struck me was the disorientation experienced by many students by their sudden immersion into a different culture. This led me to review the literature about culture shock and cultural difference, as well as counselling across cultures and different methods for illustrating different cultures (see Callow, 2016). I recognised that a key issue in my ministry was about finding ways to allow the problems thrown up by international students ('outsiders') about cultural difference, to be seen and heard in as tangible a way as possible. The difficulties in naming and seeing cultural differences is something which is reflected in the construction of my questionnaires, interviews and the data analysis in Chapters Three to Six, 'Journey', 'Landing' and 'Arriving', where I seek to give the participants' voices centre stage.

Having discussed one component of this overlap by highlighting cultural difference, I now turn to look in more depth at pastoral care in my context.

Pastoral care in my context

In this next section, I will explore aspects of intercultural pastoral care as they are relevant to my context, before analysing subtopics apposite to my research – professional and non-professional care, power in caring roles and listening to the marginalised. The focus of this material is drawn in great part from the specifics of care in a context of cultural difference with which I have been engaged.

Intercultural pastoral care

Talking about experience with another is complicated when crossing any culture, because experience is interpreted 'within the cultural traditions in which we live' (Gorringe and Rowland, 2016, p.112). The process of an individual talking to another individual emphasises 'personal pathology' and can 'isolate them from social and political concerns' that are hidden behind them (Lago and Thompson, 1996, p.14). Counselling 'embodies two persons, who, by definition have already had differing backgrounds and thus...have their own unique identities (cultures)' (p.14; cf. Lartey, 2003, p.14). This cultural

'hiddenness' in pastoral care (Lartey, 2003, p.26) links back to John 1:14 and the 'Christian teaching of incarnation' which 'seeks to convey an "enfleshing" of *agape*' (2003, p.29). In a meeting of two different cultures (not just two individuals), this includes discovering the hiddenness of the student's culture. Intercultural pastoral care is both simple and complex, therefore, because its aim is to help people to 'know love' (Lyll, 2001, p.11) and yet expressions of love will be different in different cultures.

Where Hunter focusses on pastoral care as 'a type of contextual theology, a way of doing theology pastorally' (1990, p.867), others locate pastoral care in the study of the 'Church's action in its own life and towards society' (Campbell, 1987, p.201; cf. Browning, 1976, p.18). Lartey discusses different models of pastoral care including healing, ministry, social action, empowerment and personal interaction (2003, pp.55-59). In my situation, pastoral care 'cannot be directed solely towards Christians' (Pattison, 1993, p.15), where the majority of students I have had contact with do not profess a faith (Christian or otherwise). Christian pastoral care, however, adapts to the people in need and the different cultures represented (Pattison, 1993, p.17), responding to the voice of others 'gained from observation and reflection' (Hiltner, 2000, p.31). This requires careful thought, observation and application of psychology (Pattison, 1993, p.16).

While there may be a growing acceptance within the U.K. of 'therapeutic or counselling situation[s]' (Pattison, 1993, p.20), it is not consistent with my experience with international students, where I have seen a suspicion or ignorance of counselling. Nor does the *pastor-client* relationship referenced in some pastoral care literature (Pattison, 1993, p.52; see also, Deeks, 1987) reflect my ministry, as someone who works from a faith perspective, but on the margins of a Church setting. The relationship between a staff worker and an international student is informal and although staff and international student will portray traits from their own cultures, the informality of the relationship enables them to know and be known for who they are in this particular setting – 'like all others, like some others, like no other' (Lartey, 2003, p.34; cf. Lee, 2002, p.120). Bringing the community that lies behind each individual back into sight is important (Pattison, 1993, p.101); choosing not to forget families, cultures and countries that have an impact on how international students express struggle and receive help. To this end, Lartey's definition of pastoral caregivers having 'a concern for what meets the eye about human persons as well as what may lie deeply buried within them' (2003, p.26) is pertinent for my work. He concludes that 'pastoral care has to do with the total well-being of the whole person' (p.26) and the key in my context is to recognise that the physical, emotional, mental and spiritual wellbeing of students is tied up in the culture from which the student comes as well as in the new culture the student comes into. Both cultures will influence who a student talks to and how a student reflects their struggle.

If the wellbeing of the whole person means understanding the culture behind them, pastoral care becomes more than a system of doing but also one of being (roots of action). Thus, supporting individuals also seeks 'the transformation of the social and political situations which are the cause of human misery' (Lyall, 2001, p.7; cf. Wilson, 2000, p.171). By working on the margins of both Church and higher education institutions, Friends International can offer a support network for international students, but also an explanation or interpretation of the experiences of care students are receiving and a space to challenge 'de-humanising institutions' (Lyall, 2001, p.40). Throughout Friends International's work, the 'motivation for ministry' is rooted in the witness to Jesus' life, death and resurrection which helps 'to maintain sensitivity to human suffering and need' (Lyall, 2001, p.181). This rootedness in the incarnational ministry of Christ leads to 'critical theological reflection' (Lyall, 2000, p.55), where faith and love 'are not intellectual entities, but are ways of living, or to be precise, *ways of loving*' (Swinton, 2000, p.104). Drawing alongside another, observing and reflecting on the wholeness of their person, embodies 'equality, acceptance and genuine valuing' through 'friendship' (p.105). There is no guarantee that friendship will be accepted and reciprocated, but 'sacrificial friendship will allow us truly to enter into the lives of others and allow them entry into our own lives' (p.105). This involves seeing more than just the student in front of you, and draws in more than just the role of being a pastoral carer; it is a bidirectional giving of each other's lives.

Professional and non-professional care

Given the combination of pastoral care in my setting being 'a concern for' the visible and the hidden in each person (Lartey, 2003, p.26) through 'sacrificial friendship' (Swinton, 2000, p.105), it is important to identify a 'professional' side of pastoral care. Those working within professional fields of therapy and counselling show love in what they do, but the 'spontaneity' and 'simplicity' of friendship is not the focus (Campbell, 1985, p.14). Campbell states that pastoral care helps people 'to know love, both as something to be received and as something to give' (Campbell, 1991, p.1). The care offered through Friends International is not the only form of care that may be needed but providing a space where international students can give as well as receive occurs outside a professional, one-to-one setting.

Campbell writes about 'the actions of Christians' demonstrating 'God's reconciling work in the world which begins and ends in Jesus Christ' (2000, p.83). Neither Christians nor those from other faiths have got a 'right' way of showing love, but a Christian pastoral care perspective is found in making 'explicit the celebration of God's work' (p.83). The challenge to those in this 'non-professional' role is that it takes more skill to 'move

from...sympathy' to 'genuine care' and then on to 'the transformation of our society' (Campbell, 1985, p.14). In the fourth chapter, 'Landing', volunteers, who reflected on their caring roles, showed friendship and support at the top of their list of priorities, but action stopped short of challenging a system that may have led to further marginalisation of international students. God's wider work of solidarity with the stranger can be forgotten when 'gestures of inclusiveness' through care and friendship are not also seen as a 'critical protest against and challenge to the dominant system' (Brueggemann, 1991, pp.305-306).

When struggling with culture shock, international students have a choice of pursuing three main avenues for support: managing alone, seeking help from friends and family, and/or going to professionals who provide care. In my experience, most begin alone, then contact friends and family (who may not understand culture shock), and then access help from a system which they may not understand. People in caring professions fill a role that 'would have been undertaken in the past by family or by respected figures' (Campbell, 1985, p.53). Pursuing help from a professional is a 'quite different relationship from the free encounter between persons' (p.44) and when help is provided by the institution (and culture) that the student is struggling with/against, there is an immediate 'inequality between people' (p.43). I do not question the reality that many students may benefit from the care they receive from counselling and medical practices, but there is also the reality, perhaps unspoken by the student, that they may not understand the care being offered nor make sense of how that works alongside their own cultural backgrounds. The drawing alongside between people in an informal setting is an important bridge between the hidden and visible between both cultures, giving space to identify culture shock (in both parties) and explore what that means for each other.

Power in caring roles

Recognising the inevitable power differences between the helper and the helped is key within ministry (Leach and Paterson, 2015, pp.200-201). Larney takes up a postcolonial critique in his writing, calling into question 'dominance and hegemony in human relations' (2013, p.xvi; see also Kwok, 2006; Kwan, 2016; Ustorf, 2011). Larney and Kwan focus on the cultural backgrounds of the individual, drawing on the concept of 'interculturality' (Larney, 2003, p.34), where people are empowered to involve their community in their 'past, present and future' (Kwan, 2016, p.68) and 'promot[ing] multi-dimensional discourses and practices' (2013, p.xvii). An awareness of cultural backgrounds is key to intercultural pastoral care, but a focus on one culture 'grossly overemphasise[s] cultural phenomena' (Larney, 2003, p.35). It also oversimplifies a global situation where different power systems exist at the subconscious level within cultures (p.40; cf. Larney, 2013,

p.xvii), which interact in contact with the culture of another. This complex backdrop means that a one-size-fits-all approach cannot be advisable. Liberation from dominant systems of care that undermine the marginalised need to be included when approaching intercultural care (Lartey, 2013, pp.67-68). Without an intercultural outlook, it subjects some to remain as helpers and others to remain as helped (Lartey, 2013, p.121). By standing with one foot within a culture and one outside of it, issues of power and cultural exploitation are challenged (Rosello, 2002, p.175).

Intercultural pastoral care includes communication 'across barriers and between people' (Lartey, 2003, p.73; cf. Ricoeur, 2008, p.10). Communication is not just spoken words, but found in unspoken pauses, breaths, hesitations and facial expressions. The time and space in which communication occurs provides room for (re)interpretation between the speakers and listeners. This bidirectionality is a key part of what came out of my data and is more representative of different cultural approaches to care. For example, Asian systems of care place 'much value on the cohesiveness of groups' (Lartey, 2003, p.55), where helping others is both a personal and a public act (Solomon, 2002, pp.99-118; Lee, 2002, p.122) that may not always take place between individuals behind closed doors. This empowers both sides to express different perspectives and 'think about the respective weight that we give to experience and tradition' (Lynch, 2000, p.230).

The struggle for care givers within a majority culture is to empower people of marginalised cultures (care receivers), but it is difficult to identify and change the outcome from a care receiver being gratefully dependent to a mutual transformation (Forward, 2000, p.251; cf. Zarbafi, 2013, p.8). Part of the process is enabled through the bidirectionality of friendship, where both parties can listen to the positives of their own cultures, not just the struggles of crossing cultures (Forward, 2000, p.253). It is also in an exploration of 'beliefs and values' that both 'carer' and 'cared for' may find 'the source of pain and the resource for healing' (Lyall, 2000, p.316). This process affects both parties; not leaving one indebted and the other unchanged, not being 'based in power and control' but 'a doing based in service and hospitality' (Veling, 2005, p.85; cf. Reaves, 2017, p.xvii).

Listening to the marginalised

The process of taking the backgrounds of the marginalised 'other' seriously involves realising 'that people really are different and face different issues' from us (Lartey, 2003, p.71). This means listening to different struggles from our own, but also observing different responses to struggles. It can lead to feelings of confusion, frustration, or fear in the carer – the opposite from looking like we have a 'command of what is going on' (Turpin, 2016, p.256). Our responses to the needs of another may engender immediate sympathy (an

unconscious reaction), or even empathy (perhaps more intentional and active), but far harder is the requirement to envision 'another's thoughts and feelings from within a different culture' (Augsberger, 1986, p.27; cf. Sudworth, 2007, p.45). Augsberger describes this new process as 'interpathy' (1986, p.31), a 'mutually transformative encounter' (Ross and Bevans, 2015, pp.70-71).

This bidirectionality between different people goes beyond a sympathy for the marginalised or an 'imperative to welcome the weak and the vulnerable' (Bretherton, 2006, p.148), to a recognition of strength within the marginalised and a new imperative for the dominant of a society to be impacted by those who have little to no voice. This requires hearing the voice of others in order to be helped in helping others (see Cronshaw and Jackel, 2016, pp.301-302). However, it is a struggle not to 'co-opt' the marginalised into a community (Clooney, 2011, p.52) and continue bidirectional communication with those who remain on the edge.

Summary

My pastoral care reading indicates a gap in knowledge in my context – where professional carers and people from a 'non-professional' organisation seek to help and support those who are strangers and struggling. Both use methods of care that will be culturally bound and may (or may not) be helpful to those of another culture. A bidirectional approach in a 'non-professional' setting, seeks to explore strengths and limitations of both cultures in a safe space, recognising that neither has the only answer for care. I therefore turn my attention to explore the topic of working for a 'non-professional' organisation and what that means in the sphere of intercultural ministry.

'Non-professional' organisations

The third topic for analysis is that of engaging with an organisational culture which functions through a mixture of professionals (staff) and non-professionals (volunteers). This connects back to the discussion of professional and non-professional pastoral care, but it also extends more widely than this into the discussion of the identity of an organisation that works through untrained people. The flexibility of this way of working is that it draws on a wide range of cultures (represented not only by international students, but also staff and volunteers who represent different countries and Church backgrounds). In this section, I seek to define what I mean by a 'non-professional' organisation before explaining some of what that means in my practice and how that feeds back into cultural difference, pastoral care and, ultimately, hospitality.

Campbell describes three definitions of being 'Professional', the first of which is the 'Trait Approach' (1985, p.21), carrying an idea of someone who is paid to work in a particular field, having trained and been tested, as well as being held to standards within that work. This broad definition encompasses a wide range of categories of skill and knowledge. The 'Functionalist Approach' focusses on those people who help others in a 'vulnerable state' (p.21), but he argues this does not explain why professionals hold onto the power of this status after clients become 'capable of caring for themselves' (p.22). He describes the final approach as the 'Power-Struggle Approach', which describes the earning and status given for professionals' services (pp.21-22) and revisits the issue of a power bias in pastoral care. All three approaches (of training, helping and power) reflect areas of significance for those working as staff.

Campbell juxtaposes his definition of professionalism with its opposite: 'amateur'. By this he means 'work by the unpaid and untrained' (1985, p.22). The work of Friends International operates through a mixture of paid (and trained) staff alongside unpaid (and sometimes trained) volunteers. Skill from training is not something that is just for the paid professionals but can be undertaken by those who act as 'non-professionals'. The term 'non-professional' should not be confused with the term '*un*professional', meaning something that is done badly or without boundaries. Campbell comments that 'amateur [non-professional] work cannot be consistently relied upon' whilst there is 'control and responsibility' in professionalism (p.23).

I take 'professionalism' to mean someone who is paid to do a role that they are required to receive training for as well as having accountability with others in this work. I take the term 'non-professional' to denote volunteers who are giving their time to serve, and who are encouraged (but not expected) to receive training. Friends International aims towards best practice, safeguarding, training, connectedness with others in the same field of work, and quality in the work, alongside the awareness that part of the beauty of this ministry is its 'unofficialness'. Some take on a paid role with oversight for a local ministry context as a 'professional international student worker' (in my context, my husband and I were employed as staff workers). Volunteers can choose their level of involvement and commitment by the very definition that they are not employed and could, in this light, be considered to be 'non-professional' (in my context, the volunteer team fluctuated over the years from anything between 8 and 25 volunteers). In this section, I will consider what 'non-professional' ministry looks like through organisational culture, pastoral care and socio-exegetical literature. I describe 'non-professionalism' as humble service, a 'pain in our shins' and context-specific faithfulness.

Non-professional as humble service

The mixture of professional and non-professional elements in international student ministry provides its own cultural backdrop, which is hard to solidify and move into a more official, large-based organisation. The reason for this difficulty is because the nature of 'ministry' comes from the Greek 'διακονία' (diakonia), meaning 'serving at table' and the humility involved in being servant-hearted does not 'institutionalize well', because it 'is a way of being and responding' (Campbell, 1985, p.28). For example, I feel an awkwardness when international students find out that it is my job to work with and for them, whilst the volunteers are turning up because they 'want to', even though I also 'want to' do this job. (I am aware that I often placed myself at the dishwasher or hob, in the background, in order to provide others with an opportunity to meet with the students.) When care of internationals is expanded to a larger scale it is harder to tailor it to each individual in the way that smaller groups can. However, when faced with the large-scale need for pastoral care for international students, it is unsurprising that it is hard to resist 'big' and continue to serve up dinner for a few (cf. Acts 2:42-46; 6:1-4).

Non-professional as a 'pain in our shins'

Continual learning is humbling because we learn from mistakes. Learning about cultures different from our own requires a sense of humour and a sense of pain. The process has been likened to when one enters a dark room 'and stumble[s] over unfamiliar furniture until the pain in our shins reminds us where things are' (Trompenaars and Hampden-Turner, 2012, p.239). Admitting to this experience of unfamiliarity is not often equated with professionalism, where skill and acuity are highly valued. The pull to solidify a culture into a noun-like entity is very strong and the role of interculturality is to feel this 'pain'; continuing the call to see intercultural care as a gerundic-type ministry (Miller-McLemore, 2012, p.8). Trompenaars and Hampden-Turner suggest that there is no 'universal advice' that can be given 'regardless of culture' (2012, p.223) and the problem with moving to another culture is that the general principles that will be part of that new workplace will be culturally specific to that country. In Higher Education contexts, for example, international students are expected to adopt the cultural norms and practices of a Western academic pedagogical system, without much reference to ways in which they learnt in their passport cultures. The pain can become one that is felt in international students' shins as they adapt, but not in the shins of those they engage with each day.

Learning how cultures respond to struggles has been described within a business setting as one of feeling 'muddled and confused ...in which "perfect scores" are an illusion and reconciliation comes only after a difficult passage through alien territory' (Trompenaars and Hampden-Turner, 2012, p.238). People from different cultures face the 'challenges

of existence' in 'different and winding path[s]' (Trompenaars and Hampden-Turner, 2012, pp.223, 225). If the confusion of these different paths is not identified when supporting students who are struggling, the risk is that a mono-cultural approach is pursued to a path of care. Institutional professionalism will be culturally bound, adhering to and upholding its own boundaries. Whilst not a case of 'right' and 'wrong', the freedom in an informal setting is that people can bump into 'furniture', feel their way and even laugh together at mistakes and blunders. Recognising the fact that everyone faces the world in different directions is part of providing a safe space where these 'starting points' can be discovered, explored and responded to (p.362).

Non-professional as context-specific faithfulness

Being part of an evangelical organisation brings with it its own practices and central tenets of belief, where scripture is held to be of central importance to the direction and purpose of the charity. Application of scripture is conducted with awareness of different cultural contexts, which is seen within Friends International as a continuation of a practical outworking of scripture, where early Christians were seen to respond differently to a variety of contexts within which they found themselves (for example, 1 Corinthians 8 and Acts 16). Meeks, a theologian focussing on social exegesis of scripture, refers to the phrase 'the social world of early Christianity' (1983, p.8), which he describes as the different cultures that early Christians lived in and the complexity of the lives that they constructed as they engaged with these cultures. Despite their minority status ('those odd little groups' (p.192)) and their fluidity of responses to 'conflict within and without' (p.190), the Church grew to have influence and effect on and within the world. The ability to adapt to local contexts was one of the keys in its growth, maintaining a steady focus on their core faith, but recognising that there will be 'different approaches' and 'complexities' within each setting (Willows and Swinton, 2000, p.12). This pattern of interpretation of scripture offers an important contribution for a study in which dialogue with the Bible and adaptation to different cultures are central components.

Theissen also reflects on the growth of the early church from a social exegetical perspective. This method of teaching scripture in Friends International, attempts not only to understand scripture within its original context, but also what it means within modern day multi-cultural contexts. Adaptation was not only beneficial for the early church to grow, but was imperative for survival (Theissen, 1992, p.278). The growth of the early church represents a component of a non-professional approach, in the sense that conformity and hegemony were resisted, and multi-cultural approaches embraced. Kreider, writing about the background to the early Church, summarises this adaptive path as 'inculturating their message in societies whose narratives they needed to evaluate' (1999, p.101). By

adapting, rejecting and accepting various aspects of the cultures within which early Christians found themselves, they were able to see 'a deep appropriation of a counternarrative of a God whose perfect self-disclosure is Jesus Christ' (p.101). In a non-professional setting, there is recognition that practice, methodology and expression are open for discussion across cultures.

Summary

To conclude, Friends International is 'non-professional' by embodying a mixture of humble service, an ongoing 'pain in the shins' and context-specific faithfulness – none of which institutionalise well. Whilst it seeks best practice and training, it also has the ability to pursue a hybridity of thought and practice, mirroring some of the 'multilingual' and 'dissident' practices that 'exploded into mission' within early Christianity (Keller, 2005, p.13).

Conclusion

In this chapter, I have set out my framework from which my research is based. It finds its locus in hospitality, which integrates and is further defined by cultural difference, pastoral care and 'non-professional' organisations.

What is apparent to me from the reading on hospitality, cultural difference, pastoral care in my context and 'non-professional' organisations is that my ministry context contains a unique set of challenges with a fluidity of responses and reflections between the different concepts discussed in this chapter. It is a multi-cultural setting, but I am located within my own passport culture. I take a relative position of power as a resident host here, but I work on the margins of churches and academic institutions. My work involves an intertwining of 'non-professional' characteristics in a safe space for bidirectional care to take place, but I am also a 'professional' in my work. This mix of concepts combines to inform the delivery of the major aim of Friends International, offering hospitality to international students, inspired by biblical principles that were put into practice by early Christians, who found themselves on the margins of society.

The concepts of cultural difference, pastoral care and 'non-professionalism' provide a greater understanding of my main focus of hospitality in my context. They highlight a gap in knowledge and practice: that even something good, such as the care given in hospitality, can be offered with a Western cultural bias to those who are struggling with culture shock resulting from their experience of this same culture and bias. It is hard to understand the normality of culture shock in adapting to another culture and to the confusion felt about the models of care provided. When students are ministered to, rather

than being empowered to share their strengths as well as their weaknesses, a hospitality setting can continue a mono-cultural approach. In this way, there is a risk of maintaining a domineering and sometimes colonial mentality towards international students even in the care that is offered to them in good faith. It is into this area that I seek to make space for the data to speak and from this area that the methodology for my research springs.

In the next chapter, 'Journey', I will chronicle the decisions taken in making a research plan based on the methodology that came from the concepts covered in this chapter. This includes the methods I chose for collecting data and how I coded and analysed the data from that process.

3. 'Journey' – Research methodology

Introduction

In this chapter, I outline the methodology for my research journey and the methods that I have chosen as a result. This chapter includes reasons for my empirical work being qualitative in nature, along with description of the methods chosen for data collection and analysis, in order to answer the question, 'Is it helping?'.

From conceptual framework to research design

In my first two Stage 1 papers, I looked at the different ways that cultures can be caricatured in how they communicate and express themselves (see Appendix 1 and 2). I sought to make more sense of how students expressed needs and responded to the help given to them. The nature of a Professional Doctorate is that research begins and ends in practice (Bennett and Lyall, 2014, p.191; see also Graham, 1996, p.162), finding dialogue with theory, which in turn (re)forms 'the practice in which the candidate works and the professional development of the candidate themselves' (Bennett and Lyall, 2014, p.191). My methodology arose out of my attempt to reflect on my ministry of hospitality, drawing on my conceptual framework that included cultural difference, pastoral care and 'non-professional' organisations as key concepts that captured some of its complexity. These aspects were then reflected in my research design, beginning in a context where I work as a marginal Christian presence in the Higher Education world in Norwich, where two Friends International staff workers and an active volunteer team (that varied in number between 8 and 25 people), seek to offer support to international students. The vision of Friends International ministry springs from fulfilling a Christian vocation to live out the love of Christ with people from every nation. The question, 'Is it helping?', arises as an overarching issue to explore in my thesis from the desire to see whether students' actual needs are being heard, rather than local 'hosts' assuming perceived needs and how they could be met.

There were two ways that I interpreted my research question, 'Is it helping?'. The first is whether the activities in my context might be helpful to international students' expressed needs. Data collection and analysis, therefore, were an important aspect of answering this question through hearing about international students' experiences. However, my reading into culture, pastoral care and 'non-professional' organisations also offered another angle on this question, which focusses on exploring hospitality through a postcolonial lens of international students being part of the helping process. This brings a new dimension into my work: engaging with the whole person, not just with their problems or vulnerabilities. I wanted to explore, within the context of Friends International, what a

journey of hospitality might look like if different cultural backgrounds were empowered to speak into, and are heard by, the host culture; when 'guests' also offer something to 'hosts'.

Research plan

Some carry out research using a quantitative approach to prove a theory, searching for 'the universal laws of society and human conduct within it' (Cohen, Manion and Morrison 2011, p.9). I have not taken this approach, looking instead to analyse a context and the meanings within it. Through choosing an inductive approach, I am searching for meaning behind what is said or done (Wisker, 2007, p.66; Bell, 2010, pp.5-6; Cohen, Manion and Morrison 2011, p.8). This means that the empirical work is qualitative in nature and context-specific, which, whilst not generalisable to all international students, will be an illuminative evaluation through seeking the views of participants. This approach does not mean that there is 'no meaning and no significance' for others in reading my research (Knight, 2002, p.119), especially given that the experiences recorded from my participants are likely to be analogous to those of other international students in the U.K. I 'invite readers to judge for themselves the extent to which they speak to other cases, events or people' (Knight, 2002, p.120). I have chosen to display my data in such a way as to present a picture as clearly as possible of the reality of struggle for international students.

In order to unravel some of the threads of this complicated situation, the aim of data collection was to hear international students' voices. I was also keen to hear from volunteers about their involvement in working with international students. The process of data collection, therefore, was to give space for participants to speak, allowing me to engage with the context within which I work and the theoretical perspectives that I have been drawing from. My aim, in hearing from their own experiences, was to look for themes in the data (Trafford and Leshem, 2008, p.98) and to find out what had been helpful for them in their struggles. This process involved recognising 'that there are "multiple perspectives" on any matter under scrutiny' (Gray, 2009, p.290), but that it has its own authority in giving voice to students who may not have been heard over the dominant host culture in which they spoke.

Corbin and Strauss state that qualitative research involves 'stepping into the shoes of participants' in order to 'capture [their] viewpoint' (2015, p.349). Whilst inductive research is driven by the data, my research journey began as an experience of what it was like for me to live as an international student, so, whilst I am not testing a theory, I am developing an understanding of what it is like to live in the 'shoes' of an international student and therefore working towards filling a gap in knowledge about hospitality in this context and

contributing to a more in-depth discussion of its practice within Friends International. The idea that different cultures might express struggle in different ways, as well as respond to those struggles differently, was in my mind throughout. My aim in the methods I used to collect data was to enable these 'living human documents' (Gerkin, 1984; Nouwen, 1968) to have the space to speak and to be heard in order to inform my practice.

To this end, my research involves an idiographic approach, in that it follows themes that come out from my data, which uncovers people's experiences. This phenomenological approach explores such experiences and 'cultural understandings' (Gray, 2009, p.22), and, as such, did not require a large sample, but used a smaller sample to research in more depth (Gray, 2009, p.23). I decided to collect the data from participants using questionnaires and interviews. My questions were formulated with the intention of discovering if the students had encountered problems in accommodating to a new environment and the appropriateness (or otherwise) of help they had received dealing with those problems when they sought help. The later, semi-structured interviews, that participants opted into if they wished, gave me the opportunity to take some of these questions a little further and to give students a safe space to talk more freely.

Ethics Approval and Questionnaires

Initial identification of respondents for my data collection was on the basis of them being an international student, rather than about whether they were struggling. Respondents were invited to offer reflections on being an international student – this included positive and negative experiences. However, whether participants' experiences were positive or negative, I was mindful that international students can be identified as being vulnerable participants (Oliver, 2010, pp.35-36), because of English being their second language, studying in a culture different from their own and perhaps experiencing difficulties in adjusting to a new culture. This vulnerability was potentially exacerbated by my being a local researcher – someone who has 'power' through doing research in my heart language and from not being the one experiencing the consequences of crossing cultures (Liamputtong, 2007, p.5), and furthermore somehow representing a culture that the participant may have experienced negatively. Being 'vigilant' to the needs of the 'other' (Martin & Glesne, 2002, p. 213) required putting boundaries in place that protected the safety and well-being of my participants (Liamputtong, 2007, p.6). Therefore, before I even began my data collection, it was important for me to recognise that my intent in my research was for there to be a helpful outcome for international students (Oliver, 2010, p. 12). My aim was to ensure that respondents' rights were protected, through respecting their privacy and their right to freedom (p. 13) – this included their potentially declining to take part in my research (p.69). My aim was that participants should have the opportunity

to understand what they were taking part in, for the process not to cause them harm or anxiety (p. 15) and for them to give 'voluntary and competent informed consent' (Liamputtong, 2007, p. 33). Considering the reality that my respondents' first language was different from my own, I was conscious of explaining what I was doing clearly and briefly (p. 37, 91), both in the questionnaires and in the interviews. By handing out questionnaires, I was able to answer any questions they may have had about the meaning of phrases or words used in the questionnaires (Liamputtong, 2007, p. 33). It is notable that all of the respondents to the questionnaires ended up being those whom I met face to face in the street, and none through my sending questionnaires to colleges; perhaps enabling a greater level of trust.

My aim was to be a 'sensitive researcher' (Liamputtong, 2007, p. 185), providing participants with a 'reassuring and supportive environment' (Oliver, 2010, p. 110), inviting interview participants to add further reflections to what I had planned in the interview agenda (p. 148) and giving participants the right to withdraw at any time (Liamputtong, 2007, p.44). I held the original questionnaires in a locked box and, once transcribed, along with the interviews, on a password-protected file on a computer with a password (p.32). I also offered participants the opportunity to see transcripts of their interviews (p.44). The audio recording of the four interviews was done with the approval and consent of the participants and were transcribed by me. The written transcripts were analysed for my research purposes only and participants were informed of the use of data. The results were written up in unidentified format and the participants remained unidentified with identifying characteristics (such as references to friends' names, for example) disguised.

After data collection, I also committed to continue to treat the participants with respect. Respondents were assured of anonymity (Oliver, 2010, pp.78-79). By not including their name on questionnaires, this was relatively straightforward for most. Follow-up interviews were self-selecting, with participants opting into the process by leaving their email address. When I emailed participants who had offered themselves for an interview, only 3 replied, so the others had felt able to ignore my request (Oliver, 2010, p.69). In my analysis of data, I also took measures to respond with respect to the 'variety of different perspectives' (Oliver, 2010, p.93) and not to respond by giving any sense that participants should have responded differently (Martin & Glesne, 2002, p. 217). The challenge of listening to the vulnerable 'other' was to uphold difference and not to seek to harmonise their experiences for the sake of 'tossing us all ...into the monotony of a single culture' (Panikkar, 1995, p. 55) in order to come up with neat answers or solutions. My aim was to display the data clearly, without holding up one experience as 'exotic', which, in its own way, 'can be indicative of colonial relations of domination' (Martin & Glesne, 2002, p. 218). As part of this process, I chose poetry as a means of representing the 'voices of

marginalised people' (Liamputtong, 2007, p. 179; see also Ellis and Bochner, p.213), in order to give an opportunity to the reader to make an emotional connection with participants' expressions of struggle and to 'give voice' to their experiences (Liamputtong, 2007, p.165; Brady, 2000, 957).

Following ethics approval being granted, I sought permission from several nearby tertiary education institutions in East Anglia where Friends International had staff (University of East Anglia, Norwich; Anglia Ruskin University, Cambridge; and Anglia Ruskin University, Chelmsford). These institutions were chosen so that I could conduct questionnaires with international students on university campuses. I went onto campuses between November 2016 and March 2017 and I was able to hand out questionnaires to students who had no connection with me and who would perhaps be less likely to respond to an email (Kumar, 2014, p.179). I handed out questionnaires to anyone who self-identified as an international student. When asked if they were an international student, they would either stop to complete the questionnaire or walked past, declining to fill it in. Of the 52 international students who stopped and took the questionnaire, all of them completed a questionnaire. I also emailed the questionnaire to two Cambridge colleges and to two Cambridge theological colleges. My hope of spreading the questionnaires out as widely as possible was to gain a larger pool of respondents to draw from for further interviews. However, the only questionnaires that were responded to and filled in were the ones that I handed out in person.

During the same period of time, as well as 'cold contact' canvassing of questionnaires, I also visited two World Cafés run by Friends International; one in Cambridge and the other in Norwich. This gave me an easier group of students to hand out questionnaires to, first because I already knew they were international students (something that is hard to tell when handing out questionnaires on the street or on campus), and also because they were not rushing past me. Whilst this was a more convenient group to canvas, I had decided not to restrict my questionnaires only to students in these World Café groups, but to pursue handing out questionnaires on campuses as well. This was based on a concern that arose from my work in Paper 2 (see Appendix 2), which indicated that East Asian cultures show a high level of respect towards those in authority. As someone who was part of running the World Café for Friends International, along with being the owner of the house in which World Café Norwich is held, I was uneasy about whether there might be a risk that students may not give open reports of their experiences of care in the U.K. in order not to seem offensive (cf. Bond, 1991, pp.31-32). In Norwich, I decided to ameliorate this possibility by giving the questionnaires to a colleague to hand out and leaving a box for the completed questionnaires. In this way, I hoped to lessen the possibility of students feeling they needed or wanted to answer in a particular way. However, the openness of

answers between World Café responses and those from campuses did not differ and two of the four participants for the interviews were not World Café attendees.

Interviews

At the bottom of the questionnaires there was a space for students to leave their email address to arrange a semi-structured interview. Whilst Focus Groups seemed appealing because they offered the opportunity for a group to share experiences together and to observe the dynamics within that group (Kumar, 2014, p.193), the nature of my research is sensitive, covering experiences of struggle. I, therefore, did not think that a one-off group would be an ideal situation for people to feel heard and understood in what would be such a short timeframe (most of the participants were one-year MA students). The aim of these interviews was to give students the opportunity to express their experiences in greater depth in a space where they could be as honest as they felt able (Kumar, 2014, p.177).

Interviews were conducted with 4 participants. Of the 12 participants who had given their email addresses on the questionnaires, 9 did not reply to my follow-up contact email. The final interview participant heard about my research through a friend from World Café Norwich and offered to be interviewed. Interviews took place on the understanding that their data would be kept anonymous when used for my thesis or for any presentations connected with my Professional Doctorate (see Participant Consent Form, Appendix 9). I transcribed these interviews from the recordings on my phone, using Microsoft Word. The process of transcription granted me a greater knowledge of the data (Gray, 2009, p.496) before I began the coding process. After transcription, but before initial coding, I looked through the data to familiarise myself further with it before then deciding on a coding method (Kumar, 2014, p.271).

Struggles with data collection

Along with questionnaires and interviews with international students, I also sent out questionnaires to international Reach workers (recent international graduates, spending a year volunteering with Friends International) and my intention had been then to follow these up with interviews. Along with having recently been international students and able to reflect back on that experience, they may also have been on the receiving end of care and support and then repeating this care to international students they now meet as volunteers. My aim after collecting these questionnaires and interviews was to hold a Focus Group with Reach workers, because they knew each other already and might be less intimidated to discuss topics as a group, and thus disseminating some of the issues raised back into Friends International. In 2016/2017, there were 9 U.K. Reach workers

and 7 international Reach workers who were all from non-E.U. countries. I received 1 questionnaire back from the group of 7 international Reach workers, despite requests from the head of the Reach programme to fill it in. I also sent questionnaires to 19 Friends International volunteers in Norwich, seeking to hear about their experiences and attitudes towards supporting international students, and 4 volunteers responded.

Qualitative research and subjectivity

My aim in collecting the data is, as Arksey and Knight stated, 'to make explicit things that have hitherto been implicit – to articulate ...tacit perceptions, feelings and understandings' (1999, p.32). Swinton and Mowat identified that these experiences are 'open to a variety of different interpretations and can never be accessed in pure, uninterpreted forms' (2016, p.34) and Maykut and Morehouse contend that humans 'explain ourselves with words' and that the task of the qualitative researcher is to 'find patterns within those words to present those patterns for others to inspect' (1994, p.18). In light of this 'finding patterns', I used a quantitative method for the purpose of displaying these patterns, whilst maintaining a qualitative methodology (Robson, 2011, p.484). Miles and Huberman contend that where quantitative studies 'persuade the reader through de-emphasizing individual judgement', a qualitative study 'persuades through rich depiction' (1994, p.41). I chose to take the answers given in the questionnaires and present them for observation, seeing 'a quantitative aspect or component' (p.43) as being beneficial for the reader to glean information from the data and to enable me, as the researcher, to be aware of my own bias (a topic I return to in my section on 'In Vivo Coding' in this chapter).

Whilst recognising that qualitative research is subjective, Maykut and Morehouse challenge the notion that this subjectivity, therefore, means 'partially-true, tentative, and less-than-real' (1994, p.20). They suggest that to be subjective is to 'tend to the subject' (p.20) and it is this 'tending to' the voices of international students that I was keen to pursue. The interpretation of my data brings into my ministry context a possible reflection on the practice of hospitality within Friends International, using the backdrop of international students' expressions of struggle and care as one of the critical voices. My research, therefore, takes an iterative process, continuing a discussion into practice, ready to adapt to challenges and perspectives brought up from the data (Swinton and Mowat, 2016, p.36). In this way, listening to the subjects was key to enabling possible critique into practice.

Designing the questionnaire and interviews

I designed my questionnaire with the aim of exploring international students' experiences of studying in the U.K. and whether they had received help if they had struggled with

anything. I discussed the design of the questionnaire with a couple of international volunteers on the World Café team before undertaking my first trip to hand out questionnaires. I then adapted my questionnaire after noticing that one question was often not answered by participants (I discuss this in more detail in 'Limitations' in this chapter).

Using the term 'culture shock'

I considered carefully what terms could be used in a question aiming to understand whether students had struggled as they crossed cultures. I used the term 'culture shock' and a diagram to illustrate it. The term 'culture shock' was first used by Oberg to describe the experience of Western expatriates moving abroad. Oberg developed a U-shape model to illustrate the experiences of entering a new culture (Oberg, 1960, p.177). This model starts at a high point (see Figure 3) and is then replaced by a 'deepening trough' (Killick, 2008, p. 6), before re-emerging to a new high point. Gullahorn & Gullahorn extended this U-shape design to include a W-shape curve that included 'reverse culture shock' when people return back into their home culture (1963, pp.33-47). The 'shock' part of 'culture shock' denotes the trough experience of crossing cultures, brought about from 'the strain of having to live and function fully ...amidst such confusion' (Killick, 2008, p.7). Whilst culture shock is seen as a natural reaction to adapting to new circumstances, the low point of the adaptation is stressful, 'where salient psychological and physical rewards are generally uncertain, and hence difficult to control or predict' (Furnham, 1997, p.15; see also Brown, 1980; Brown & Holloway, 2008a; Brown & Holloway, 2008b; Zhou et al, 2008; Furnham, 2010). This period of time can be short- or long-lived but can produce painful experiences because 'existential security is threatened' (Stier, 2003, p.81) during the time that the person adapts to the new cultural norms and its hidden values.

However, there are weaknesses in using the term 'culture shock'. Some researchers have preferred to use different terms to describe a process of natural adaptation of moving to another culture, rather than focussing on the stressful part. Examples include analyses of terms such as 'culture fatigue' (Guthrie, 1975), 'cross-cultural adaptation' (Anderson, 1994) or 'acculturation' (Al-Omari & Pallikkathayil, 2008). These terms suggest a view of adaptation that describe 'voluntary and comfortable modifications that occur in the individual's lifestyle, behaviours, beliefs, values, and identity as a result of continuous first-hand contact with different cultural groups' (Al-Omari & Pallikkathayil, 2008, p.129). Others have argued against using the term 'culture shock' for a different reason: that a model developed to describe the experiences of Western expatriates crossing cultures for business cannot be assumed to be transferable to the experiences of international students (Ward et al, 2001, pp.80-81). It may in fact be much more deep-seated and difficult than the original Oberg model sought to demonstrate (explored further in Berry,

1980 and Xia, 2009). Thus, it might restrict the reader's idea of what international students may experience (Furnham & Trezise, 1983), which has relevance for my data collection should it restrict or lead the response of those responding to my questionnaires. It has also been argued that the culture shock model is 'overgeneralized' (Church, 1982, p.542) and risks being unrepresentative of international students' experiences, which can often begin with high levels of anxiety rather than a 'honeymoon' period of excitement (Mizuno, 2012, pp.11-12). Finally, the predominance of Western researchers in this field may cause a cultural bias in representing the experiences of international students (Mizuno, 2012, p.3). The weakness of using the term 'culture shock' with international students, therefore, is that it suggests that international students need to assume a difficult path ahead of them.

While I recognise that there is contention over the use of the term 'culture shock', as well as a need for further research into the term, I have chosen to use it in my questionnaire and elsewhere in the thesis for several reasons. First of all, the concept of a temporary lower episode whilst adapting to a new culture is accepted as normative even if this takes place immediately on arrival rather than as a second stage (Mizuno, 2012, pp.11-12; Eze, 2014, p.43) and even if the symptoms differ between individuals. Secondly, the term continues to be widely used both within research and in popular speech. Thus, even in a second language context, it is recognisable to international students reading my questionnaires and, if not, examples of this terminology can be researched via websites devoted to international students (e.g. UKCISA, 2016, 2018 & 2019). Thirdly, information about culture shock is provided by the three Higher Education institutions that my participants attend. If participants had researched about 'culture shock' on their institutions' websites before or after arriving in the U.K., they would have found this term used universally (see Anglia Ruskin University, 2019; Cambridge University, 2019a; Cambridge University, 2019b; U.E.A., 2019). Finally, even in the case of one reference, where the title of the page is 'Cultural Adjustment' (U.E.A., 2019), the section that goes on to describe the struggles of adapting to another culture is entitled 'Culture Shock' and further 'symptoms' are then given about culture shock. It is a term, therefore, that seems to have become synonymous with the struggling part of adaptation, which is a key part of my research.

In the design of my questionnaire I was inspired by information on the UK Council for International Student Affairs' website, which used a diagram to illustrate culture shock to international students (UKCISA, 2018). I decided to include a diagram on my questionnaire, but I wanted to use one that was a little more simple to look at due to students not having long to look at it and complete the questionnaire (see Figure 3). I

asked the student to mark on that diagram where they saw themselves at the time of answering.

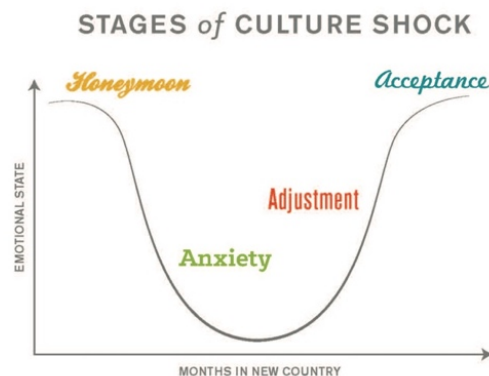


Figure 3: Diagram illustrating Stages of Culture Shock from Global Education (2015).

For my research, my aim was to receive enough questionnaires and interviews from students who had moved through the 'Honeymoon' stage and were in one of the following stages: Anxiety, Adjustment or Acceptance. The Honeymoon stage can feel wonderful to the individual and, therefore, the participant will be less aware of struggles, which would not be as helpful for my research. It is not possible to put a time limit on how long each stage of culture shock takes, because individuals move through them at different paces. However, I used a self-selection method at the questionnaire stage by canvassing students from December onwards because most students would have been studying in the U.K. for four months or more by this point, thus making it more likely to find participants who had progressed out of the 'Honeymoon' stage and into the other stages. Given the illuminative evaluation of my research, I realised that even if students had moved through the 'Anxiety' stage to the 'Adjustment' and 'Acceptance' stages, they should be able to look back and remember the feelings they had when they were at their lower points.

I aimed to receive questionnaires back from 50 international students, so that, out of this group, I could perhaps conduct interviews with 4-8 international students using purposive sampling (Kumar, 2014, p.244). I wanted this group to include a mix of genders, experiences and countries, so that I could inquire further into themes students had raised in questionnaires. I managed to collect 52 questionnaires (see Appendix 4 for example of questionnaire). I only managed to interview 4 participants, however, all of whom were from East Asian cultures. Whilst I was initially disappointed not to have students representing a wider variety of cultures, the reality was that this representation was more indicative of the context within which I work, where most students I had contact with were from China, Japan and South Korea.

I put the struggles students had raised into pie charts and word clouds to look at the frequency of the issues raised. This was not to give a statistical number, *per se*, but to see the data in a visual way, so that a glance at a picture may give a helpful idea of themes to raise in my interviews stage. In the interviews, I followed a semi-structured pattern for each (see Appendix 5 for example of interview lay-out), in order to glean more detailed information from participants about their struggles and where they went for help. I was able to explore further some of the themes that had arisen in the questionnaires, but I always returned to the same structure I had printed out in order to answer the same questions from each participant. The first interview took place in a café in Cambridge, which proved to be too noisy at times, but it was convenient for the participant. Three interviews were conducted in 'The Annex' (the multi-purpose room that World Café used attached to our house). All interviews took no more than an hour.

Coding: In Vivo

When I took the questionnaires and interviews and made a list of all the frequent topics of struggle that were raised, I found there were so many routes that I could have followed. Picking just a few themes became a minefield: food, weather, pedagogy, social customs, accommodation, family back home, money, as examples. I became aware of the reality of 'researcher bias' after an initial foray into looking at some of the results from questionnaires. I had taken the data and put some of what seemed interesting to me into pie charts to enable my supervisors to have a quick 'visual' at the data. I had focussed more naturally on themes of 'loneliness', 'racism' and 'friendship', but one supervisor remarked on how many students had commented on finding food to be a problem. I realised that my focus had been on searching out all of the *emotive* words in the data rather than letting the data speak for itself. I was faced with the question, 'What if, in fact, food felt far more difficult to the students than friendship; or academic excellence far harder than loneliness?'. Dreyer comments that 'researcher subjectivity, bias, and positionality' is part of research (2016, p.93), however much sampling, observation and measuring is used. This leads to a 'continuous discovery of new layers of subjectivity' within the researcher, which cannot be somehow eliminated with some 'disinterested "rational" position' (p.93). I realised that my own experiences and interests may be reflected in the answers that I highlighted from the students' questionnaires. However, the call to 'listen' (see Figure 6, later in this chapter) stood out from the initial questionnaires from students, reminding me to keep the students' descriptions of struggle at the forefront of my choices made in coding the data.

I, therefore, chose In Vivo coding, which seemed most apposite for the initial coding on my data, because it uses exact words and phrases from the participants (see Saldaña,

2016, pp.105-110). This gave a sound basis for hearing the students' voices in their barest and most 'uninterpreted' form; making room to hear the data speak, before further coding and summarising the codes into main themes. I found that learning from my experience of how prejudices and personal experiences had predisposed me to certain opinions and courses of action (Walton, 2014, p.3; cf. Gray, 2009, p.171) began a new thread of wondering whether those involved in international student ministry were doing the same thing. I continued to include all of the data highlighting struggles, but I was concerned about how much there was to choose from, given the richness of data from the questionnaires alone. In a subsequent supervision, after my initial round of In Vivo coding, therefore, I raised this quandary and as we discussed it, a comment was made about another student's work, where 'I-narratives' had been used – focussing in on the personal pronoun used in data.

'I-poems' and 'I-narratives'

I-poems or I-narratives are created through taking all the 'I' statements out of the data and then using them to compile a poem or narrative out of these statements. I had already come across the practice of turning In Vivo coding into poetry (Saldaña, 2016, p.109) and, as I had also written my own poetry to reflect creatively on my DProf journey (see Appendix 6), I warmed to the idea of trying to draw out I-statements from the data and representing these statements in a poem. In researching into I-poems I came across the work of Edwards and Weller (2012, pp.202-217), who responded to Brown and Gilligan's *Listening Guide*, which sought to hear 'how she speaks of herself before we speak of her' (Brown and Gilligan, 1992, pp.27-28; cf. Gilligan, 1990). This idea of taking not only the statements made by students, but focussing particularly on the statements using the word 'I', resonated with the concept of letting the student's first-person voice determine what I coded, rather than coding what I, as a researcher, felt was most important for the student.

As I worked through the data from the interviews, however, I noticed that students would use not only the first person pronoun, but also the second person. Instead of saying, 'I felt lonely', one participant said, 'You feel so lonely' (when clearly referring to themselves as the subject of the sentence). I decided, therefore, to include different columns next to the transcript of the four interviews: an 'In Vivo' column was my first round of coding (as with the questionnaires), and an 'I' column and also a 'You' column of coding. Edwards and Weller noted that Brown and Gilligan may not have seen this use of 'You' as 'referring to her authentic inner self' (2012, p.207), but they concluded that 'taking account of people's different speech patterns to produce you-poems or me-poems, or indeed we-poems, is equally enlightening about senses of self' (2012, p.207). I then considered a further possibility of coding that tied in with the idea of the cultures represented behind the

individuals: 'We-poems' (or using phrases such as 'In China they...' when talking about their home culture). My research considers the reflections of students' individual experiences, but students come with their cultural backgrounds and stories, almost always invisible to the host culture, but of course seminally instructive and influential in their lives. It was on account of this reflection, that I then decided to have a fourth column of coding: a 'We' column. The aim of coding using pronouns (I/You) was to give access to the inner self, whilst the plural pronoun was to give an indication of strong cultural (plural) resonance. My aim was then to create I/You/We poems out of the main themes from the data, which could then be used as a heuristic device to illustrate the data in a way that the reader could step into another's story; namely, the 'evocative stories' (Walton, 2014, p.4) and experiences of international students. Ellis and Bochner spoke about writing from 'an ethic of care and concern' (2003, p.213) in order to connect 'the personal to the cultural' (Ellis and Bochner, 2000, p.738). My aspiration was 'to provoke feeling in order to generate an empathetic response' (Walton, 2014, p.4) and I found, whilst presenting two seminars on DProf courses, that a lack of knowledge about my context did not seem to inhibit people's connection with the experiences told from students. One poem, in particular, resonated strongly with others. I had made an 'I-poem' and a 'We-poem' from one of the interviews I had conducted ('Courage', see Chapter Five, 'Arriving'), taking different 'I' and 'We' phrases from one of my interviews. It was in condensing these statements into a 'poem' format, that conference participants responded emotively to a context most had not considered before. As Yakich summarised about poetry: 'A poem helps the mind play with its well-trod patterns of thoughts and can even help reroute those patterns by making us see the familiar anew' (2013).

Whilst the process of using 'I-' and 'We-statements' unlocked this stage in analysing the data from my interviews, it did not work well for the questionnaires. Respondents did not use full sentences in the questionnaires, often giving one-word answers. I realised that a wider pool of participants doing interviews would be needed to use the I, You, We coding more thoroughly, particularly if I wanted to draw clearer and more detailed reflections from the 'We' statements about cultural backgrounds. I therefore kept the 'I', 'You', 'We' columns for use in poetry as heuristic devices for the reader, as I decided that the absence of personal pronouns in the questionnaires had a significant impact on the richness of the coding had I used I, You, We coding throughout. Instead, I decided to use other visual aids to demonstrate the struggles students felt; first by using pie charts and second using word clouds. These showed the In Vivo codes in pictorial format and then I used poems of the data from the interviews for illustration in later data chapters.

Discovering the main themes

Once I had the questionnaires in an Excel spreadsheet and the interviews transcribed into Word, I put all the In Vivo codes that spoke about the students' experiences (whether about the weather, struggling, GPs, lectures, homesickness, rent, food, community, loneliness, accommodation, studying or language) into one Word document for the questionnaires and onto four separate Word documents for the interviews. I then printed In Vivo codes out on white paper for the questionnaires and on different coloured paper for the four interviews. The different coloured papers enabled me to see where the codes had come from, which was important so that I could see whether one particular theme came more from one person or not. I then cut up each statement so that I could assemble each code into a pile (or category). In this way, I ended up with 19 different Categories (see Figure 4). I then assembled these 19 categories back into a final document, each statement colour-coded as to whether they were from the questionnaires (black font) or from one of the interviews (blue, yellow, green or orange fonts).



Figure 4: The Process of Categorising Codes

Once the different categories were in separate piles and I had put them all into a Word document (see Appendix 7), I was able to see more clearly what the categories were, whether they represented experiences from one participant more than others. An example of this can be seen in Figure 5 under the categories 'Time' and 'Weather', which were dominated by one interviewee along with a few comments from questionnaires. This can be contrasted with another category, such as 'Language', which was filled with a spread of participants' comments.



Figure 5: Codes dominated by one respondent in comparison to other codes

Using this Word document, I was then able to think through what overarching themes arose from these nineteen categories. I did this not only by looking at whether it was representative of all respondents, but also at the number of times a category was mentioned. In this way, I was able to summarise the overall themes as being ‘Struggle’, ‘Strategies for getting help’ and ‘Expectations of society’. I then sought to represent these overarching themes from my data in my data chapters, using the first data chapter to focus on responses given from the questionnaires and then taking the main themes to reflect on the experiences of respondents, as well as being able to go back into the interviews for the purpose of illustrating the depth and emotion of these experiences. I then finished with reflections on these experiences by using ‘I-poems’ and ‘We-poems’ that focused in on one of the earlier categories. In this way I hoped to include my data at the heart of my thesis.

Limitations

I received a variety of responses to my initial requests to conduct questionnaires. I received nothing back from the Cambridge colleges I contacted, probably due to the cold contact nature of the emails to student societies and college chaplains. There was a very low response from Friends International Reach workers (one out of seven replied), and only four responses from nineteen local volunteers. This made my proposed reflection on volunteer perceptions of students’ felt needs more difficult.

As already mentioned, the weakness with the ‘I/We’ coding stage from the questionnaires was that respondents usually didn’t answer the questions with personal pronouns, but rather gave bullet pointed answers. However, the initial In Vivo coding enabled rich data to come from the questionnaires and I was able to use the idea of ‘I/We’ poems to illustrate some of what came through from the interviews.

One limitation within the questionnaire itself was discovered after completing the first round of questionnaires when I had received 31 replies. I discovered that on the question ‘What advice would you give to people supporting international students studying in the U.K.?’ (see Appendix 4, initial questionnaire, Question 17), a third of respondents did not answer it despite answering most (if not all) other questions in the questionnaire. Nearly

a third who had answered the question, did so by giving advice to *international students* rather than to the hosts supporting the students. (An exception to this was a statement from a South Korean student, who answered this question by saying, 'Please listen their voices', she had then added 'carefully' into her answer (see Figure 6.) It was this statement that summed up much of my aim in coding and became a subheading in a later chapter in my thesis.)

17. What advice would you give to people supporting international students studying in the U.K.?

Please listen ^{their} voices
questions – nearly there! carefully

18. How old are you? (please circle) 18-25 26-35 36-45 45+

19. What gender are you? (please circle) Male Female

Figure 6: Answer from Question 17

I was better able to identify the struggle with Question 17 in discussion with work colleagues from two different nationalities, who looked over my questionnaire for their 'eyes' on the problem. My colleagues helped me to see that the question itself was perhaps culturally unhelpful, that students may feel concerned that it would bring shame to the host culture if their answer had been negative. For the next round of questionnaires, I changed this question to, 'In your country, how would you welcome a student from another culture?' (see Appendix 4, final questionnaire, Question 17). As a result, out of the remaining 21 questionnaires, only 4 did not include an answer to Question 17. I think my data was richer because of this initial weakness, highlighting my own lack of awareness of how another culture might view the purpose or outcome of a question; and, also, showing from the answers that the main advice given by students was of a hospitable nature, which also fed back into my focus on hospitality in my final chapter.

In documenting the limitations of my data collection, what has become apparent to me is that even these limitations helped me to highlight the difficulty of research into the struggles of international students. The process of questionnaires and interviews helped me to recognise the complexity of care for international students – from how questions were perceived to hearing that students did not know what care was on offer or what that care 'meant'. Even the brief timescale I had with students (trying to meet with them for questionnaires in December and following up for an interview in February/March, only to find they were preparing to leave) highlights the intensity of international students' study experiences here.

Whilst pastoral care of international students through welcome and hospitality is a central component of the work of Friends International staff, it became clearer that this care could

be delivered in a culturally specific (Western) way, which may be misunderstood by the student. It also perhaps assumes how students might express needs and respond to help offered. This reaches to the heart of my research, in asking whether the help on offer is really helping.

Conclusion

The research methods represented in this chapter spring from my qualitative methodology, seeking to understand meaning behind international students' experiences and then feeding this back into my practice of hospitality. I used questionnaires and interviews to hear about how students had experienced struggle and help. I then used In Vivo coding in order to maintain a close link to the respondents' words. In displaying my data, I decided to use a variety of heuristic devices, including some quantitative methods, so that the reader gained a feel for the experience of culture shock through the eyes of the students. Through coding my data and organising it into categories, I was then able to draw together three main themes – 'Struggle', 'Strategies for getting help' and 'Expectations from society', which I illustrated using quotations and 'I/You' and 'We' poems from the four interviews.

My aim has been to establish a strong platform from which the experiences of international students can be heard. In the next chapter I will present the data from my questionnaires, picking up on the coding categories, followed by two further chapters exploring the main themes of the data from the four interviews.

4. 'Landing' – Data from questionnaires

Introduction

In this chapter, I seek to display how I sought to 'listen carefully their voices' [sic]; displaying the data from the 52 questionnaires. The data from the questionnaires was not only a way to organise longer interviews, but also gave an opportunity for international students to be heard.

First, I will display responses by using Word Clouds – showing not only the struggles raised, but the frequency they were raised. Using this 'quantitative component' (Miles and Huberman, 1994, p.43) helps to present the themes raised from my participants and then 'to see' (Robson, 2011, p.484), seeking to draw out possible meanings. Second, I move on to using pie charts; displaying the data visually, as an aid to capture attention and feeling as a response to listening to the students' experiences. This quasi-statistical approach 'uses word or phrase frequencies and inter-correlations as key methods of determining the relative importance of terms and concepts' (Robson, 2011, p.461) and, whilst recognised as a quantitative method, does not change my qualitative methodological approach. My aim in this chapter is to paint a picture for the reader of the situations faced by the participants. I will then consider the implications of these struggles in dialogue with my theoretical perspectives in the next two chapters, using direct quotations from the interviews.

The use of word clouds and charts

The use of word clouds began in the 1990s, when data or 'tags' were used, particularly online, as a 'visual representation of text data' (Boost Labs, 2014). There are different types of 'tag clouds' or 'word clouds', representing frequency of words, categorisation or sub-categorisation of words. In the use of word clouds using the frequency method, the size of the words in the word cloud represents the number of times that word has been used in the data. The purpose of using word clouds here is to give a visual overview of the frequency of brief answers given in the questionnaires, so that the importance of the one-word answers in the questionnaires is highlighted. There is a richness evident in these brief answers, rather than only focussing on the longer sentences.

By putting students' one-word answers about struggle into word clouds and bar charts, it is possible to see some of the main themes that came out of the data. By using pie charts and bar charts, I am showing the variety of categories of struggles and solutions that students mentioned in their questionnaires. The word clouds only used one- to three-word responses, whereas my use of bar charts gave me the opportunity to show how these

topics were taken into categories, thus beginning to move towards illustrating the broader themes. The quotations that will be used alongside the bar charts in this chapter are drawn from the questionnaires alone, leaving the next two chapters to include data from the interviews.

Participants

The following pie chart (Figure 7) represents the nationalities of the 52 participants who filled in questionnaires. As is evident, the majority of participants are from East Asian and South East Asian countries.

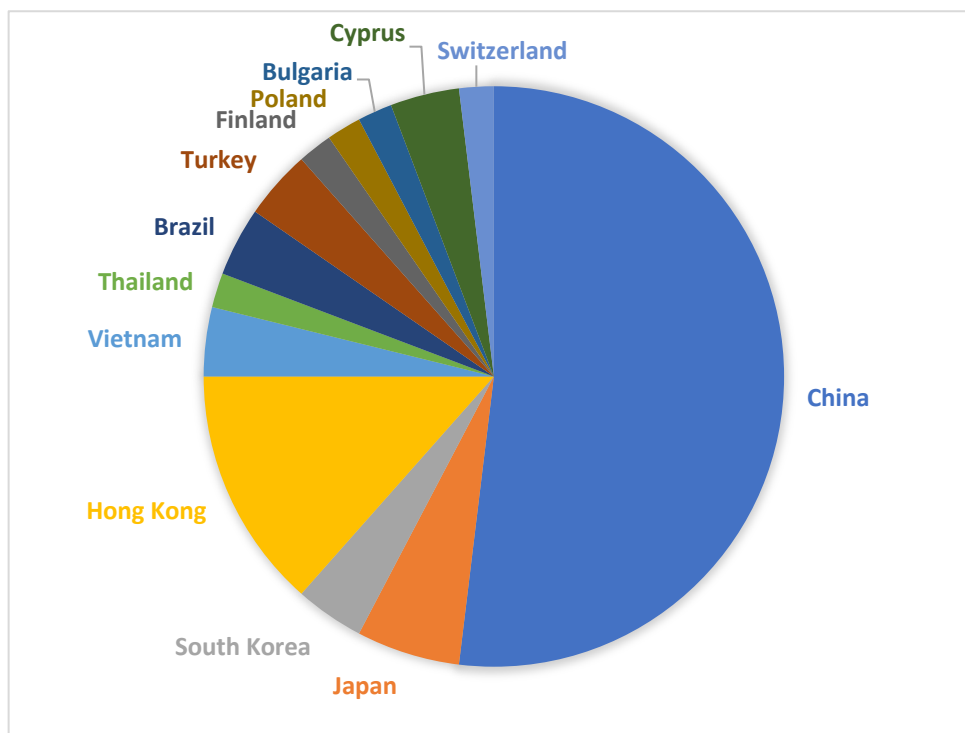


Figure 7: 52 Respondents, Country of Origin

The next pie chart (Figure 8: 52 Respondents' Culture Shock Stages) shows where the students placed themselves on the 'Culture Shock' curve. Most respondents placed themselves at the 'Adjustment' and 'Acceptance' stage of the culture shock process. Without further research, it is not possible to draw any more detailed conclusions from the answers that students gave to this question, but the fact that very few placed themselves in the 'Honeymoon' period shows that they are likely to have gone through some difficulties (however briefly) to get to that point. Only three participants plotted themselves as being in the 'Anxiety' stage. This could represent a spectrum of possibilities, from an unwillingness in participants to be open about how they feel, to the awareness that they have moved through this time and left it behind.

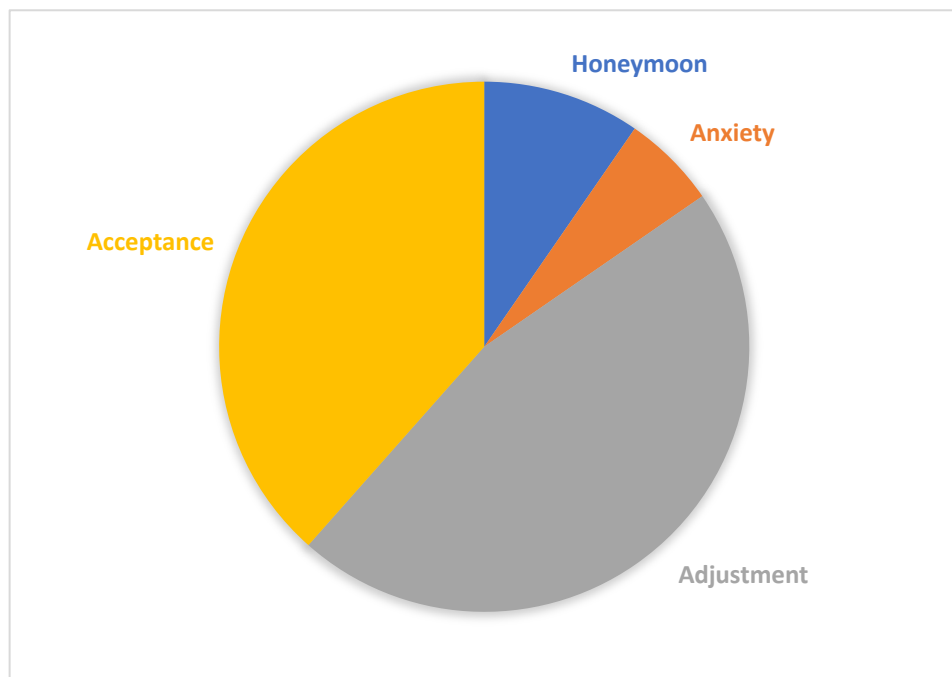


Figure 8: 52 Respondents' Culture Shock Stages

By asking specific questions about struggle, difficulty, help and solutions, I was able to get a fairly detailed picture from the questionnaires about their experiences. Initially, when I inputted data from the questionnaires into Excel, I found that I naturally noticed the 'feelings words', such as 'loneliness', 'homesick' or 'overwhelmed'. It was easier for me to spot words and phrases such as 'racism' or 'behaved us[sic] as if we are immigrants' or 'I feel kind of isolation'. It was easier to give these phrases greater weight, because of the severity of the import of those words in my mind. However, further data analysis helped me not to overlook the multiplicity of times that more mundane, but no less important, themes are mentioned, such as food, language, essay writing and the weather.

In a paper entitled, 'A Theory of Human Motivation', Maslow highlighted his theory that humans are motivated by a 'hierarchy of needs', which is often represented in a pyramid shape (see Figure 9; Maslow, 1943). This theory has been used as a framework to describe basic needs that humans strive for (Wright, 1996, p.13). It is noticeable that the bottom of the pyramid has physiological needs and whilst international students do not tend to be without food, shelter or rest, it is important to state that the types of food, shelter, weather and rest, that they experience in crossing cultures, will often be different from what they have been used to in their home cultures. It is also notable that a change in process of securing these elements will impact the individual. For example, how are bills paid? Where can food be bought? What time are shops open? Maslow advanced the theory that when a specific level of need is satisfied, replacement occurs by a higher level of need. This process of working up the pyramid through to safety needs, belonging, esteem, and self-actualisation may be harder to achieve when crossing cultures, because

of this change in how to acquire each level (a theory I return to, and critique, in Chapter 8).

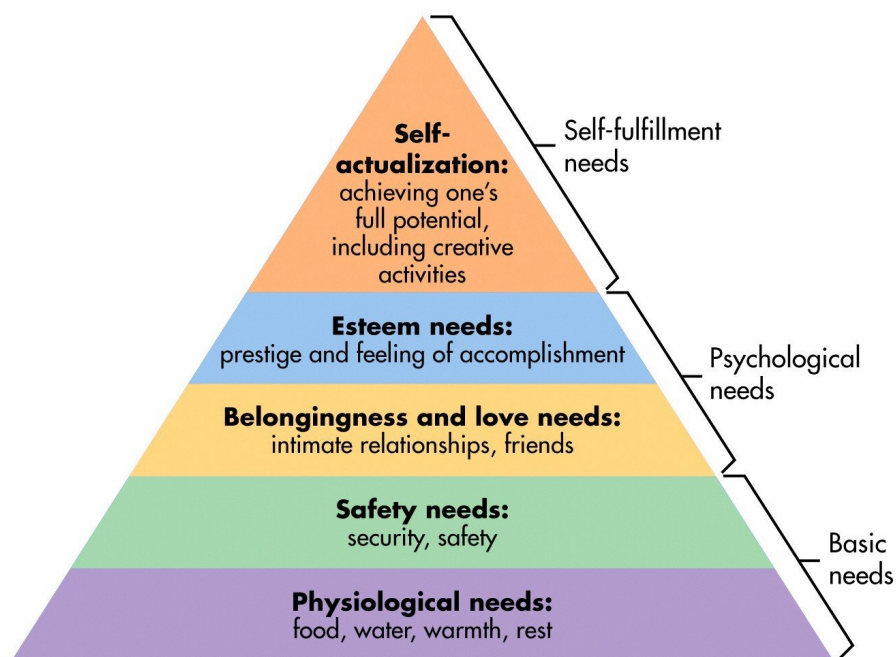


Figure 9: Maslow's Hierarchy of Needs⁵

What is apparent in the data is that students have verbalised each level of Maslow's hierarchy of needs as being challenged or (initially) absent in their crossing over cultures. Whilst Friends International staff do not usually work with students who are struggling with extreme poverty or homelessness (though it is not unheard of), it is notable that the questionnaires show challenges at the basic two levels of the pyramid. As I will discuss in my eighth chapter, 'Acceptance', by being someone in a relative position of power on the Maslow pyramid, it also influences the help offered, the attitude of how help is offered and perhaps takes on a particular focus when approaching hospitality.

Word clouds

Using one-word answers from the 52 questionnaires to the question, 'What kind of things have been difficult?', I put these results into a word cloud generator online.⁶ I then repeated this exercise for the question, 'What has been the most difficult thing about living and studying in the U.K.?'. The following word clouds are the results from this process (see Figure 10 and Figure 11).

⁵ See McLeod, 2018

⁶ See <https://www.wordclouds.com>



Figure 10: Using the one-word answers in response to the question: What kind of things have been difficult?



Figure 11: Using the one-word answers in response to the question: What has been the most difficult thing about living and studying in the U.K.?

However, when using up to three-word phrases from the same questions, the word clouds looked slightly different (see Figure 12 and Figure 13). These word clouds gave a more complex view of the sort of struggles that international students faced, although it is noted that ‘language’ and ‘food’ continue to dominate and are now joined by ‘essay writing’:



Figure 12: Using the one to three-word answers in response to the question: What kind of things have been difficult?



Figure 13: Using the one to three-word answers in response to the question: What has been the **most** difficult thing about living and studying in the U.K.?

The answers to the question, ‘What helped you with these difficulties?’ seemed to be harder for students to put into one word, and so the one-word answers did not work in a word cloud (there was not enough repetition of the one-word data to generate a word cloud). The one-word answers were: skype, study, recipe, friends (twice), family, time. Even with the one- to three-word responses, a word cloud was harder to make (see Figure 14), but had one clear answer in terms of what had helped students with difficulties:



Figure 14: Using the one to three-word answers in response to the question: What helped you to cope with these difficulties?

Given the high prevalence of friendship in the answer to the question about coping with difficulties, it is worth noticing the answers then given to the question, ‘to whom did you go for help?’ (see Figure 15). Although friendship still ranks highly in response to the question about those to whom students would turn, the answers to the question about who students actively went to for help raised another group of people: lecturers, teachers, tutors, advisors – academic staff. Given the nature of the one-word answers being struggles about food, language, weather and cooking, it is questionable whether academic staff may be in a position to help with the basic needs that students may have had, although academic institutions provide plenty of opportunities for language practice

and practical advice about where to find cooking items, or how to cope with the weather. (NB: The appearance of bus drivers in this list is connected to two students who wrote about their struggle of getting lost and asking for help from a bus driver. At no other point were bus drivers mentioned.) The key point to draw out of this, is that familiarity in what we know makes it harder to imagine how it can be inherently alien and difficult to another. It is, therefore, easy to move past the impact of a struggle on the stranger.

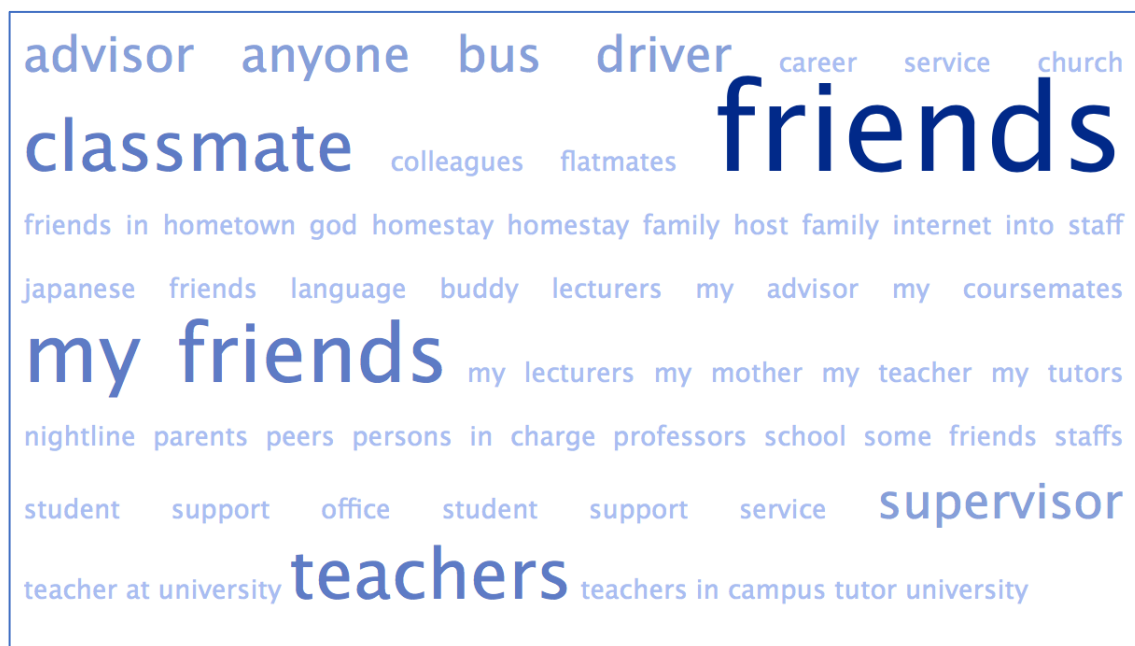


Figure 15: Using the one to three-word answers in response to the question: to whom did you go for help?

When asked, ‘What help did you receive?’ the answers were varied and a mixture of being practical (‘Masters applications’) and also more vague (‘understanding’) (see Figure 16).



Figure 16: One to three-word answers to the question: What help did you receive?

Pie charts and bar charts

I took the one to three-word answers and put them into categories (for example, 'lost in translation' became part of the 'language' section). Figure 17 illustrates the most prominent issues that arose in participants' answers to the question, 'What has been the most difficult thing about living and studying in the U.K.?'.

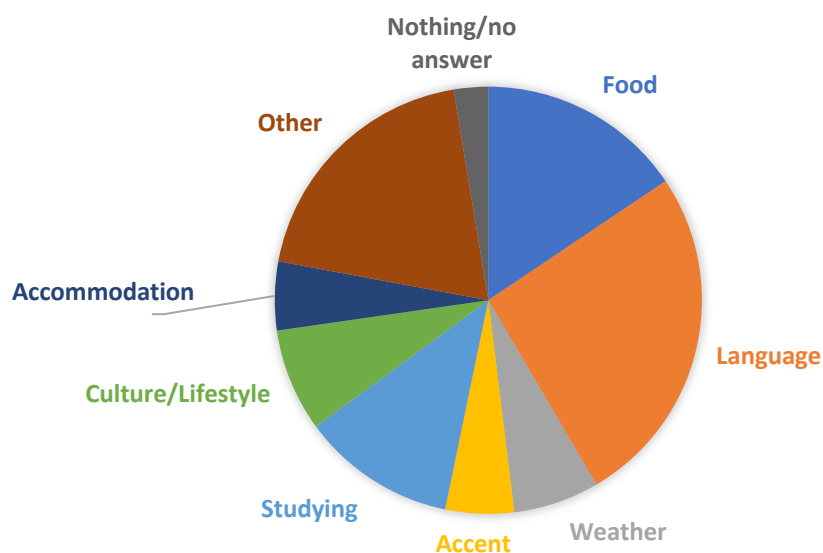


Figure 17: Answers to the question: What has been the most difficult thing about living and studying in the U.K.? (77 answers from 52 respondents)

I worked through this chart in order of Maslow's hierarchy of needs (see Figure 9), including some of the longer phrases that participants used in the questionnaires about each topic. The aim in doing this was to give some detail to the broader brushstrokes of the data thus far.

Food:

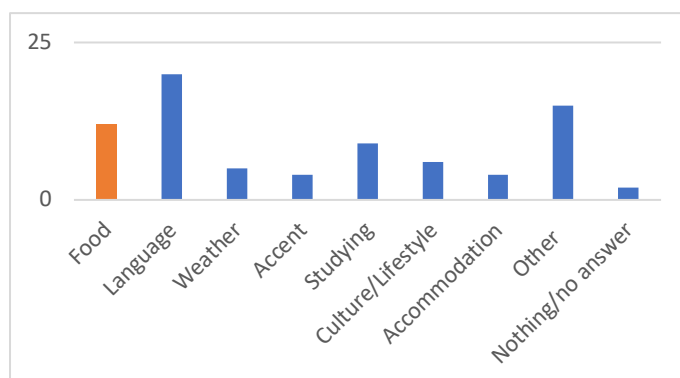


Figure 18: Bar chart showing frequency of 'Food' as a response about difficulties

The quotes from questionnaires showed a variety of struggles with the food from, 'Missing home food', 'terrible food', 'I still can't cope with the food', to advice from one international student to others to 'bring a lot of food and shoes' from home. Students reflected with nostalgia and pride about their culture's cuisine, one commenting that a good way of welcoming international students to the U.K. would be to 'take the person out and have a big meal of Chinese food'. Comments about their struggles with a different cuisine could sometimes be stated very strongly: 'Milk tea sick', whilst others reflected that they had learnt new skills – 'I can cook for myself' – or adapted to their environment – 'I got used to the weather and food'.

The frequency with which food is mentioned in the questionnaires shows not only the prevalence of the struggle, but also the way in which food cannot be taken for granted. Educational institutions or local hosts may point students in the direction of the local supermarket or provide microwaves/kitchens, but that does not eliminate the reality that something as basic as feeding oneself generates struggle for people crossing cultures.

Weather:

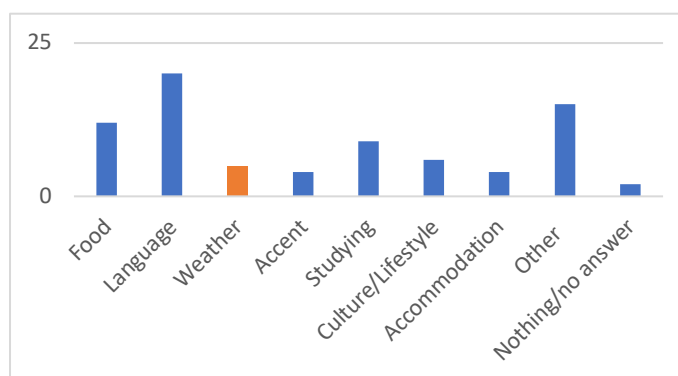


Figure 19: Bar chart showing frequency of 'Weather' as a response about difficulties

Nine students commented about the rain and cloud: 'the weather is always cloudy and rainy. Winter is too long' and another warned other international students, 'Be prepared for the weather'. One student went a little deeper about the impact of the weather in the U.K.: 'The weather in winter is[sic] make me feel upsad [sic] sometimes'. Cold, wet, dark weather can affect international students negatively, especially in the adjustment period. For two other students, though, the weather was one of the things they got used to and even enjoyed: 'the weather of U.K. is so nice that make pleasant study environment'.

Accommodation:

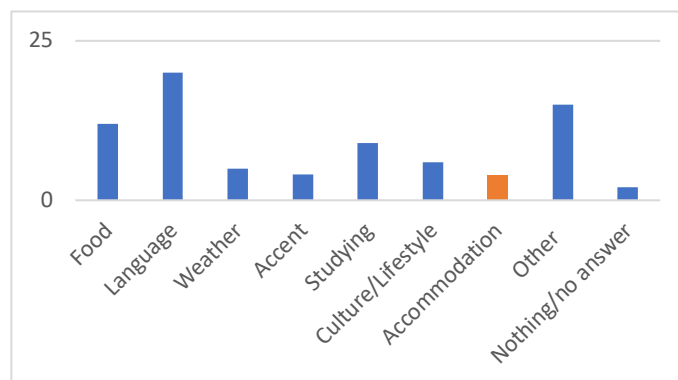


Figure 20: Bar chart showing frequency of 'Accommodation' as a response about difficulties

'I wasn't expecting that renting a house could be so difficult' – this was the response from one of my participants when talking about accommodation. Finding accommodation, council tax, the 'high expenditure[sic] of everything' combined with 'trying to spend as little as possible' is a difficult process to go through, especially when you are not accustomed to the culture. In response to the question, 'What advice would you give to people supporting international students studying in the U.K.?', one respondent said simply, 'Support them materially better. Because it's really[sic] expensive country'.

Culture/Lifestyle:

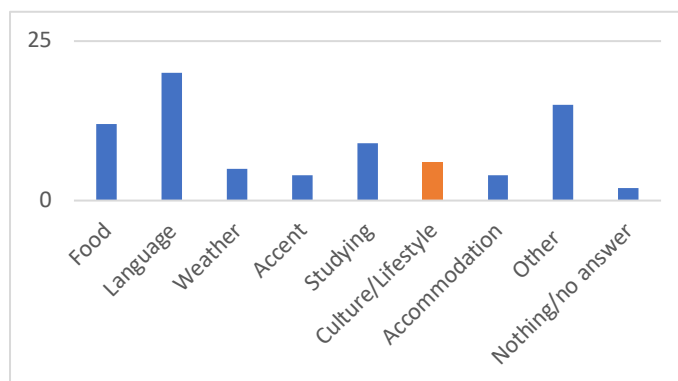


Figure 21: Bar chart showing frequency of 'Culture/Lifestyle' as a response about difficulties

I include Culture/Lifestyle here in the 'security/safety' level of Maslow's Hierarchy of Needs. Outside of food, shelter and warmth, the security that we derive from culture goes beyond understanding the customs but permeates into our unconsciousness about whether we know what to do and how safe we are. One respondent stated, 'I'm not accustomed to the culture of the U.K. and I'm foreigner[sic] here so that I feel kind of isolated'. Another focussed on communication being difficult, not just because of the language, but 'due to lacking of basis[sic] culture knowledge'. One commented on the gap between themselves and local people: 'partly due to the language or culture reason[sic] which cause some people can't understand my feeling or meaning'. There were also

comments about sharing accommodation with other international students – ‘This sometimes causes differences as the cultures are very different’ or ‘Because of cultural differences, sometimes we need to discuss how we should use it’.

Language:

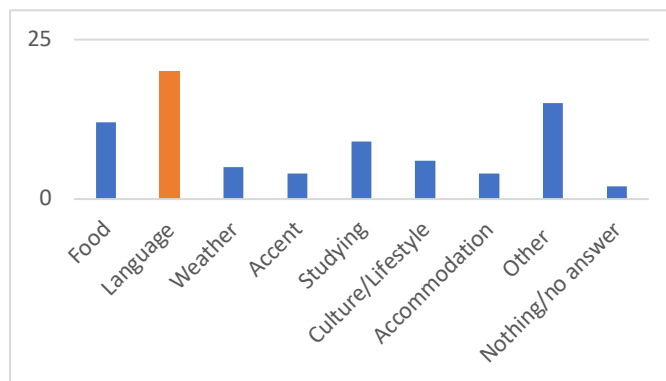


Figure 22: Bar chart showing frequency of 'Language' as a response about difficulties

As is evident from Figure 22, language was the highest rated struggle and it appears at the second level of needs in Maslow's hierarchy, although it could be argued that language is needed in order to acquire basic needs. It is hardly surprising that the desire to communicate and to be understood and, therefore, to function in one's environment is so prevalent.

Participants commented in the questionnaires about the language struggle in different ways. A couple of respondents wrote about how hard it was in lectures: 'The professor seems like assuming[sic] that you are familiar with all the teaching materials and they speak so fast' or 'It is quite difficult to catch up in some lectures'.⁷ Other students focussed their responses about language on social situations, expressing their struggles in socialising with British students. Their English levels were good enough to understand, but not so good that they could keep up with the speed of speaking: 'Most of time[sic] I can't catch up with them'. More poignantly, students expressed a desire to be spoken to – 'I'm glad if people speak to me' – but also a fear about what to do if and when spoken to: 'my English is really bad. I have problem[sic] to communicate with them'.

Some expressed their frustration and struggle with what to do if they needed help: 'Lost in translation. You cannot express yourself 100% since the direct translation might not worked[sic]'. Having experienced what it is like to understand a language more quickly than I could speak it, I related well to this next comment from a participant, who showed the variety of emotions experienced when trying to communicate across cultures: 'In many

⁷ Participants in the interviews explained further about the embarrassment this engendered, which touched on a 'loss of face', which I discussed in my second paper for the Professional Doctorate (see Appendix 2).

case[sic] we understand what I want to say, but we can't explain in good English. Then, if you wait our words[sic] search in our mind, we're very happy'.

A few students reflected positively on their experience of language, but they were in the minority. One said that they could now 'speak English more', whilst another reflected that they 'learned how to cope within a foreign language'. These statements were outweighed, though, by a regularly stated, simple, one-word response about difficulties: Language'.

Accent:

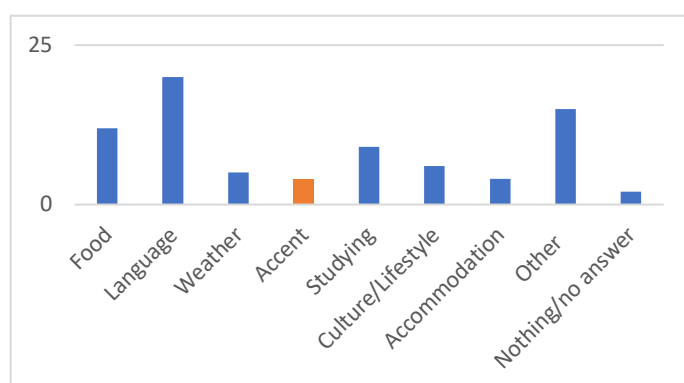


Figure 23: Bar chart showing frequency of 'Accent' as a response about difficulties

Similar to language, but clearly coming out in the data, I noted that 'accent' was mentioned specifically. One wrote about trying 'to understand different accents', which goes beyond a basic level of understanding of a language. Their English exams in their home cultures, which they had to complete to obtain a place in a U.K. university, probably did not include practice with a plethora of local British accents, but my own conversations with internationals would suggest that many have learnt English by watching films (most of which use American accents). One respondent stated that they thought, 'British English is more clear than American English. Also I like Harry Potter'.⁸ Alongside understanding different British accents, one participant also stated that one of the things that had been difficult in coming to the U.K. was 'the accent of international lecturers'.

⁸ One Korean student went on to become a YouTube hit, when he made videos of all the different accents in the U.K. – clearly finding a niche in the international student market (BBC Trending, 2017).

Studying:

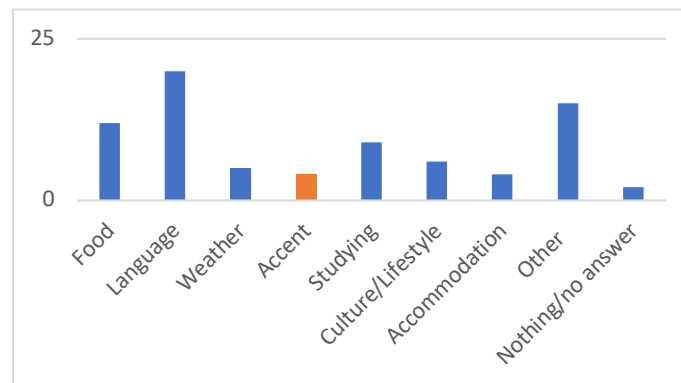


Figure 24: Bar chart showing frequency of 'Studying' as a response about difficulties

The struggle around study includes essay writing and lectures. Studying falls into the 'psychological needs' category of Maslow's Hierarchy, with friendships and intimate relationships coming first, followed by esteem needs (prestige and feelings of accomplishment). What has become apparent to me over the years is just how different education systems can be around the world. International students have learnt through difficult experiences that they had to adjust 'to a new style in classes, for example seminars'. Essay writing was seen as a regular source of difficulty with comments about studying, such as, 'writing essays and listening' and 'having to find someone to proofread essays and other course work (even with good language skills one is bound to make some mistakes)'.

The most noticeable theme when it came to studying was 'Teachers' and the struggles that students had in understanding the lectures: 'Sometimes I cannot understand the teacher totally', 'It's hard to understand what teacher taught', 'They ['professor']... speak so fast' and 'Sometime[sic] I can not[sic] understand what professor is talking about'. This links back to earlier observations made about language, but a different angle on this area is that respondents also commented on different pedagogy, not just the language. One participant noted the difference between Chinese teachers and British teachers, writing about their experience in a Chinese school: 'Chinese teachers are so responsible for students' study. Quite care about details. Good but they sometimes care so much that independence hard to be cultivated'. If students arrive in the U.K. with these educational experiences behind them, it will perhaps take more than telling students about the necessity of independent study or learning in a seminar group for them to understand what that means in comparison to what they experienced in their home culture. Perhaps, too, it will take more than advertising that there is help available, to convince students that 'professionals' care about them not just their grades (this comes out in more detail in the following chapter looking at the interviews).

However, not all students reflected negatively about studying. One student reflected that ‘the teaching strategies here encouraging[sic] more independent study’ and another liked ‘being able to study alongside students from all around the world’. One student perhaps showed that they felt the hardship was worthwhile: ‘If you study English in the U.K., you should put up with the lonely[sic]’.

The topic of studying was a mixture of difficulty as well as enjoyment, being perplexed as well as satisfied in the challenge. One respondent gave ‘study hard’ as advice to other international students coming to the U.K. and others recommended that students practised their English and stepped out in confidence as much as possible.

‘Other’ – missing family, making friends and turning to teachers for help:

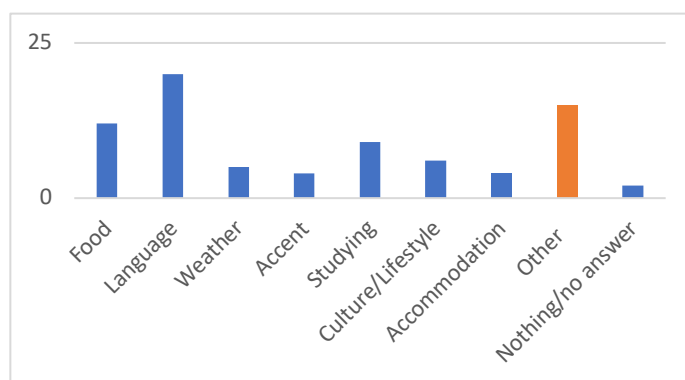


Figure 25: Bar chart showing 'Other' issues of difficulties

The ‘Other’ category on the pie chart included difficulties with Homestay families, missing family back home, time management, managing finances and racism. Friendships and family dynamics were experienced both as sources of support and also of difficulty. In the questionnaires, comments such as, ‘leaving all my friends and family back home’, and ‘separate with my family’ and ‘without family to help you’ gives a flavour of the struggle international students felt. One student answered the question, ‘What helped you to cope with these difficulties?’ with, ‘My friends speak in a bit low speed. I practice listening everybody[sic]’. Some students find a way to practise English, to garner support in a new place and to negotiate their way through struggles. However, after so much effort in going abroad, the money expended by family and, perhaps, family and personal expectations of a better job beckoning after the degree is accomplished, there is a felt pressure to succeed (this is also reflected in the interviews). Answers given in the questionnaires show the multiplicity of ways that students can struggle with the most basic of needs studying in the U.K. and, for some, the struggle becomes very great.

Getting help and support

Four participants in my data used 'enjoy' as a word in their answers (either as advice to other international students, or as their own experience) and three participants used the word 'cope' in relation to their lectures or food. However, there was no evidence in my questionnaires of students reaching Maslow's highest level need of self-fulfilment. Given what the data reveals, it is not surprising that many international students will need support at some point during their studies. Educational institutions are well aware of these needs and, in my local context, have a variety of ways to respond to them (counselling services, international student support services, medical centres, tutors, buddy systems). The problem for some students was not knowing where to go to for help or which help was best, reflected in comments such as, 'Sometimes I don't know who and where to ask for help', or, 'I have no idea about who can help me' and another saying, 'I felt hard[sic] to express my feeling and ideas sometimes'.

Some students reached out for help, but others became more self-reliant. One student commented, 'I can deal with it firstly. If I can't I will ask friends'. Some students found it difficult to make friends with students from countries different from their own (described here as 'foreign' and could include British students): 'Fear of getting to make foreign friends. Stuck in the comfort zone', or, 'Maybe we are not so sure how to make friends with the foreign students'. A complaint I have heard from various sources is that international students 'clump together' or are 'cliquey', but the sense from respondents was of being uncertain of how to make friends with others. Those who did reach out locally expressed the advice to others, as well as the struggle of doing so, of not just remaining in their own cultural group: 'Make friends with the local students', 'meet more local people as well as internationals', 'I don't know how to be friend[sic] with local people' and 'Make more English friends'.

When it came to students asking for help when they needed it, the majority of participants had approached someone (see Figure 26), showing in the broadest sense that there was an instinctive look *outwards* for help, even if initial attempts to solve a problem were attempted alone.

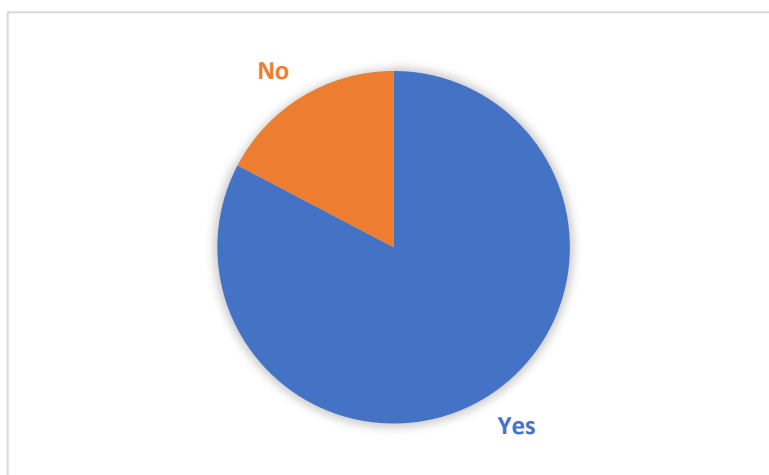


Figure 26: Respondents asking for help (of 52 total)

One respondent stated that they had not asked for help because, 'I didn't need any help'. Another respondent showed that they dealt with difficulties over time ('I just started getting used to them over time'), but these were rare comments and these statements were made by two European students rather than East Asian respondents. The uncertainty about where to go for help is something that I have heard volunteers and university staff express bafflement about, partly because they cannot see how to make it more obvious. However, Figure 27 shows results from the question, 'Could you explain why you did not ask for help?' and highlights the extent to which language and unfamiliarity play an important part in not getting help.

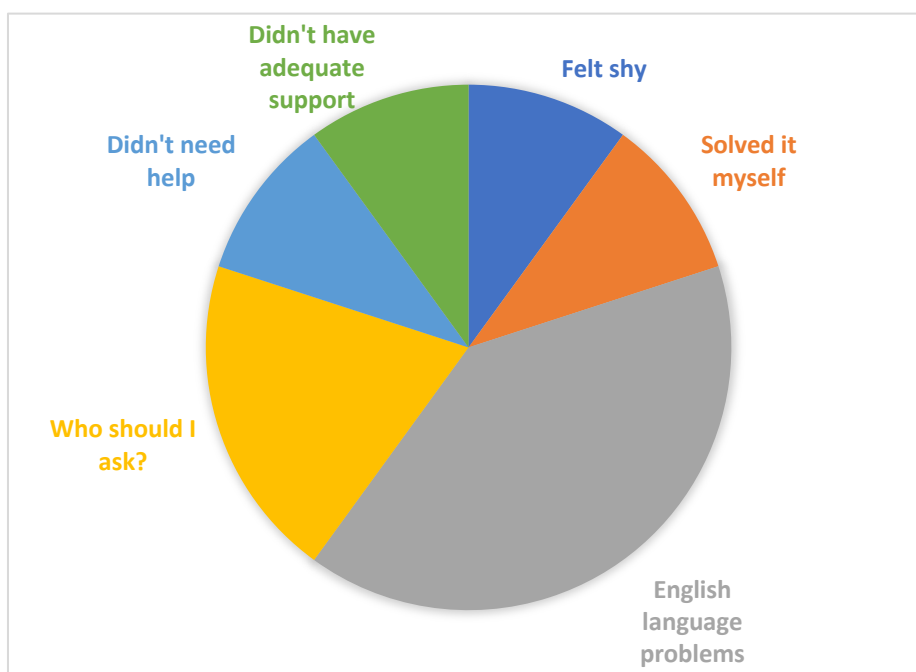


Figure 27: Reasons given for not asking for help

While feeling shy or wanting to solve the problem alone were only mentioned once each in response to this particular question, they featured quite regularly across the

questionnaires in response to other questions with comments such as, 'Deal with obstacles by yourself, without family to help you', 'Try to think positive things when you feel lonely', 'I can resolve myself[sic]', or even, 'I can always find a way to solve problems'.

Of those participants in questionnaires who had asked for help, their list of people and places that they would turn to was, once again, telling (see Figure 28) and consistent with the one-word answers represented in the word clouds, noticing the proportion of respondents who would turn to friends for support, but also to their teachers/tutors or to other staff at the university.

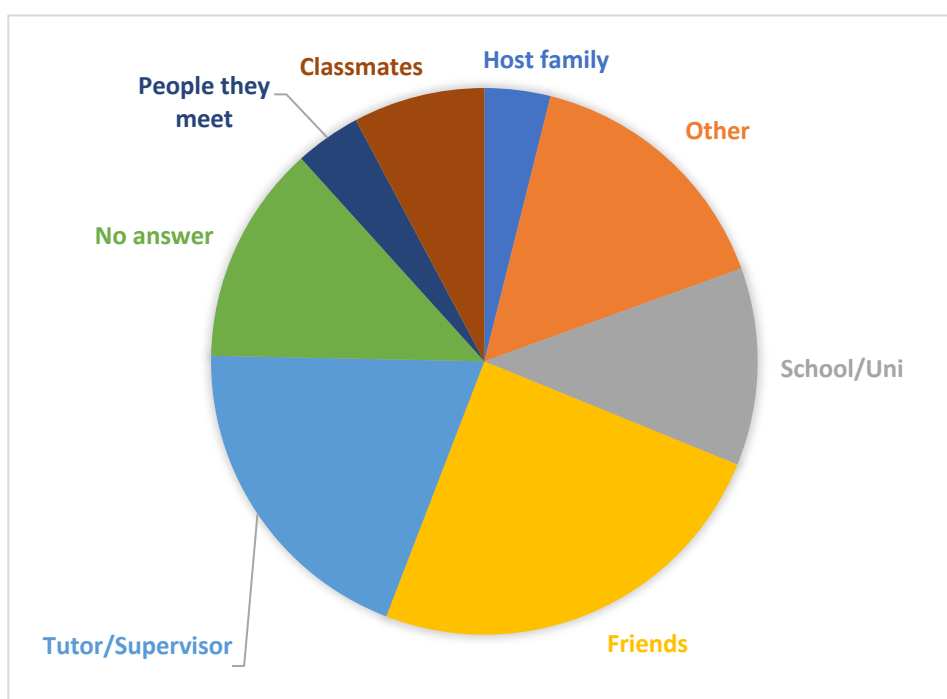


Figure 28: What sources of help did students go to?

There were occasions where students had answered that they asked for help and explained where that was from, but then answered a later question in the questionnaire with phrases such as, 'I have no idea about who can help me', or 'I might not ask for help or very limited people I could get help from', or 'Sometimes I don't know who and where I should ask for help'. This again represents an oft-found contradiction in participants' answers, representing perhaps the confusion of struggling across cultures – thinking that someone might be able to help and then finding that perhaps they cannot help after all. These experiences can be some of what makes the process of crossing cultures so disempowering and confusing for people – as one participant stated, 'I don't really have such difficulty in my country', so it is not only a new struggle, but also there is a need to find a new way of responding. These experiences can leave individuals feeling embarrassed and incapable of finding a solution, where, before, they felt capable.

Overall, answers from participants did not seem to favour one country or culture as being more 'helpful' than another. Comments such as, 'I think people in both country[sic] are willing to help other people', or 'when I carry heavy things in U.K. the local people would help me. But, in my country, they wouldn't', or, finally, 'I received even more help [in the U.K.] than I've expected'. The diversity of experience, represented in the questionnaires, shows that students recognised a difference in 'community' between their home country and the U.K. ('British people's personality...not very open to others').

In the questionnaires, participants wrote about approaching friends, teachers, student support services, Church members and family for help. One student commented that they felt 'warm from friend's help', another said, 'It's helpful making friends' and still another, 'Talk to my family and friends about the obstacles that I face'. One respondent mentioned receiving help to find 'how to see the doctor', but no other mentions were made about doctors or counsellors in the questionnaires.⁹

For those who approached tutors, other professional staff or new friends, there was still the language barrier of trying to express deep emotions without the words to do so: 'If I ask for help, I have to speak in English but I'm not good at it'. Overall, though, there was a sense that 'it feels good when someone offers help' and that it is possible to feel better with help – 'Yes, friends company makes me feel better.

Before I finish this section from the questionnaires, I include the following pictures (see Figure 29), which are used to illustrate some of the experiences and processes that have been expressed above in words. I have used these pictures when describing culture shock to people in training settings in Friends International, finding that a picture paints a thousand words in people's understanding of experiences of isolation, loneliness and disconnect.

⁹ In the four interviews that I will turn to in the next chapter there was a mixture of responses, on a spectrum from not knowing what a counsellor is, to finding significant levels of help from a doctor and a psychologist.

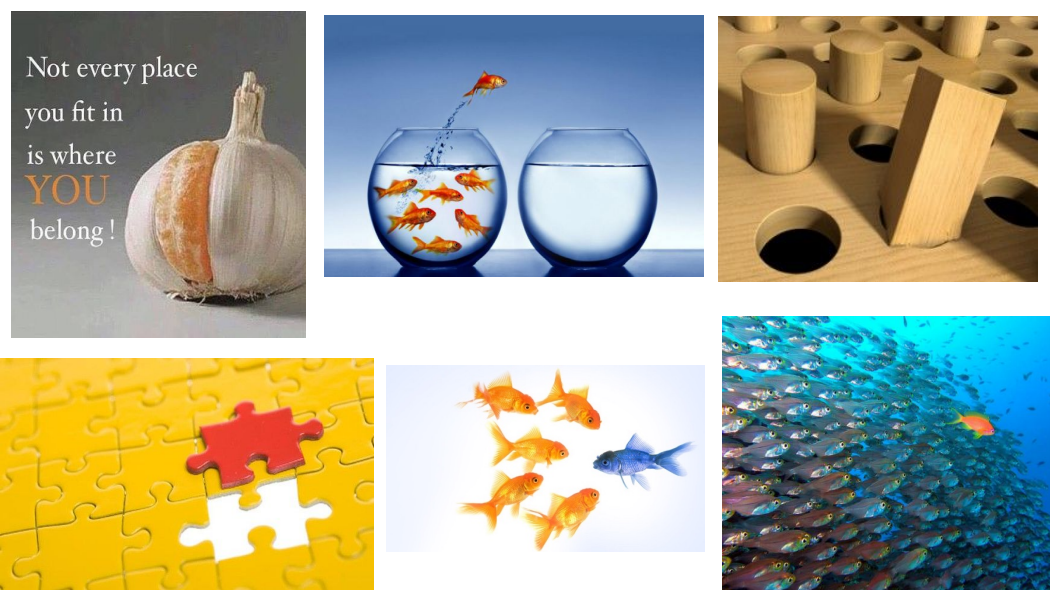


Figure 29: Pictures capturing ideas of Culture Shock¹⁰

Response from one international Reach worker

I sent the same questionnaire to seven international Reach workers as I did to the international students. Given that I sent the questionnaire out after only one term of their being on the Reach programme, I wanted to get some of their reflections so soon after making the transition from being international students to being people who are walking alongside other internationals, but only one Reach worker responded to the questionnaire. I use her questionnaire (which included quite long sections of prose) to illustrate the struggles that a white, English-speaking American had when she came to study in the U.K. It illustrates some of the inherent difficulties in crossing cultures and I hope will be illuminative being told as a story.

It is nice to be studying in a new country because not only are you learning and growing in the classroom, but also outside of it as you adjust to a new culture! As an American, I was used to saying hello or making eye contact with strangers as I walk through parks and along streets. I was very surprised that this wasn't the cultural norm in Cambridge. I was told it was a sign of respect, that they were respecting your privacy. Getting used to a different currency, a new 'language' (different words for different things, even in English!), getting used to being in a totally different time zone than my American friends and family. Loneliness before I had made any friends. I think the most difficult aspect of living in the U.K. is simply being away from my family. The things I needed help with are things I don't need help with in the U.S.A....also, here in the U.K., it takes time to make friends and

¹⁰ Clockwise from left-right: *Not every place you fit*, n.d.; *Five lateral thinkers*, n.d.; *Oh for the love of me*, n.d.; *We are all in the same business*, n.d.; *Staying different*, n.d.; and *Filling the void*, n.d.

build trust, so help will come in different forms. Although it might be difficult at first, you will make friends, and one day you will be sad to leave! You have to be intentional to make friends.

One point that I noted when reading this through was the need for a translator of the culture ('I was told...') to make sense of non-verbal cues. Second, it is important to note the change that occurs in the international student ('one day you will be sad to leave!'). There is an inherent shift in a person when they cross cultures.

Responses from four Norwich volunteers

Finally, I focus on responses from some of the local volunteers to whom international students have turned to for support in my context. As part of my research plan, I not only wanted to hear from students about their experiences of struggle and receiving help, but also from volunteers about their experiences of giving help and their perceptions of what they saw their role to be. Due to having only four completed questionnaires from a possible nineteen people (see Appendix 8 for example questionnaire) it was hard to represent their answers in the same way as I did for the international students' questionnaires using pie charts and bar charts, because many of the answers were only given once. However, there was enough data to make some word clouds to represent their data.

Out of four respondents the main roles they highlighted as volunteers involved friendship, support, cultural adaptation, helping with World Café and being a Christian link. They also mentioned words such as 'help', 'listen', 'advice', 'comfort' and 'hosting' (see Figure 30).

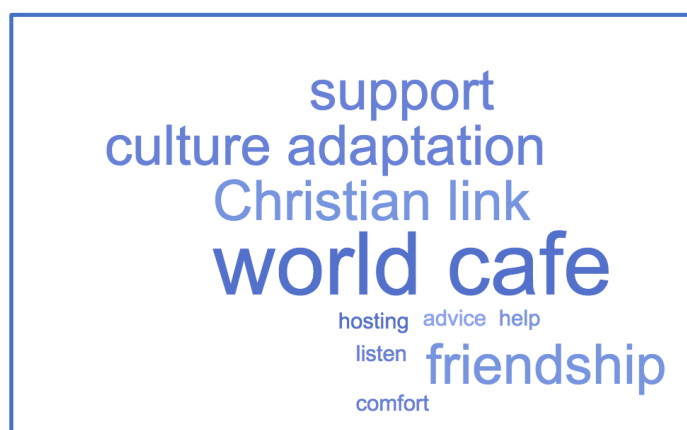


Figure 30: Responses from four volunteers to the question: What do you see your main role in working with international students?

When asked whether they had seen international students struggling, three respondents answered 'Yes', and one answered 'No'. When asked about the types of needs

international students had, two stated that ‘pressure of deadlines’ or ‘feeling under pressure’ was a problem. They also responded with ‘work related stress’, ‘performance’, ‘not having many friends’, ‘not getting along with natives’, ‘speaking’, ‘depression’ and ‘written English’. The respondent who said they had not seen international students struggle, wrote ‘N/A’ in the box about what needs students had (see Figure 31).

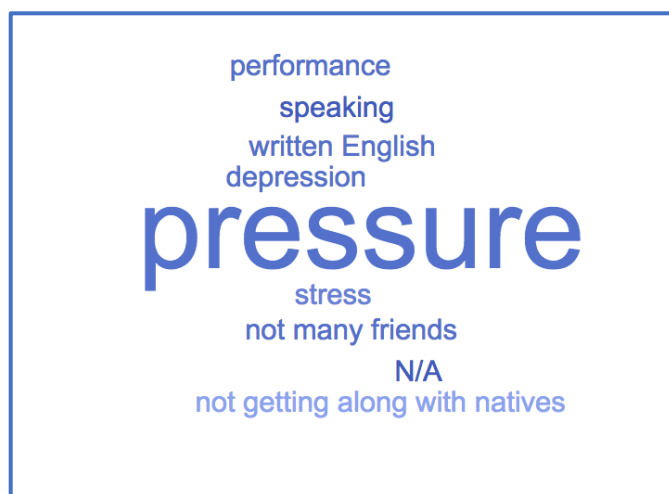


Figure 31: Responses from four volunteers to: What were those needs?

Their awareness about the students’ needs was far more about work pressure than it was about relationships, although they could see the relational issues as well. However, when asked what they thought the main struggles were for international students, they commented on relational issues more (see Figure 32). The use of the word ‘natives’ is notable – a word that gives a sense of coming out of a different era than how a British millennial would speak. Indeed, one of the issues in the Norwich ministry context was to do with the age gap between international students and volunteers; the latter often ended up being more like an older relative figure than a peer, due to the demographic of the volunteer team.



Figure 32: Responses from four volunteers to: What do you think are the greatest challenges?

When asked what volunteers thought they should do to help, the highest response from the four volunteers was to invite the students to different events put on by Friends International, with offers of ‘help’, ‘meals’ and ‘refer to university’ as second most popular as ideas (see Figure 33). It showed a sense of confidence in the relational ministry they were part of, but also that there came a point where the best course of action was to refer them back to the university (for the academic struggles that they had identified earlier).



Figure 33: Responses from volunteers to: If you are aware that an international student is struggling, what do you feel you should do as a volunteer?

After asking volunteers to state what they felt they ‘should’ do, I then asked them why they felt it was important to do that. One commented that it was ‘good for their [international students] emotional and mental well being[sic]’ and another said that ‘it’s important to them to do well at university, so we should support them’. Two focussed on the relational aspects of international students’ wellbeing, one stating, ‘Loneliness seems such a barrier to me, it’s important to offer support methods while they are far from home and familiarity’ and another writing, ‘They need to know there is someone they can talk to and who cares’. This shows a clear intention to seek what is best for the individual, with recognition of what the international students want, but also the struggles that stand in their way. Whilst language was one of the biggest issues for international students (see Figure 22), the volunteers did not mention it quite as much. I wonder whether this is because they got to see the best of the students’ ability – in a social setting where the conversation could be taken at the pace of the individual.

When asked what volunteers had actually done in response to the international students’ struggles (as opposed to what they thought they should do or what they thought their main role was as a volunteer), the answers showed yet more variety. Most talked about meeting up with students either at World Café or more informally, but here there were new themes introduced, of reading the Bible and prayer – ‘started reading through the bible with them, praying for and with them’ and ‘Also referred to other F.I. events – Discuss, English

course' (Discuss is the weekly bible study group).¹¹ One respondent mentioned 'pointing' international students to a GP and also 'hosting'. These responses seemed to suggest they recognised there was struggle and they needed to help, but they might have offered help in the way that they themselves would have wanted to receive it. Similarly, when asked later what help they thought is 'necessary for a Friends International volunteer to offer' one response was 'ultimately to show the love of Christ' and 'Friendship, listening ear, care – this is all we have!'. One summarised the care as being 'Mainly reactive ...to just be there' and 'generally not proactive and on the front foot of deeply enquiring' – there was a sensitivity to listening to the needs of the students, not to push confidences to be shared if the student did not want to, 'just being there for the student...even if there isn't an immediate solution'. It is an active giving and waiting upon the student, but it also potentially lacks a challenge to the reason why students were struggling in the first place or an insistency to prevent the causes.

When volunteers were asked whether they had seen a student experience a struggle that did not get better two answered 'N/A', one answered 'Yes', and one answered 'No'. Similarly, when asked whether they thought their support had helped, two answered 'Yes' ('Any support you so much as try and give makes them feel more loved, more welcome. They are likely going[sic] to prosper and adapt as a result of good support and local help especially when facing culture shock and a different way of doing things' and 'Yes – they said so'), one did not answer, and one answered 'N/A' again.

Finally, when asked about whether there were areas that they thought Friends International volunteers should *not* help in, replies included 'money', 'point to the proper authority – the University for work, the senior resident for halls issues', 'it probably wouldn't be appropriate to offer to pay for a student's accommodation', 'providing money – there are other such services available for international students', and 'Try not to do too much of their academic work, i.e. don't rewrite their essays to improve English. Too consuming, cheating, it's a distraction'. One final comment was, 'Don't become overburdened with their problems' suggesting the strength and frequency of volunteers being on the receiving end of how students were feeling. Apart from extra advertising being suggested as something that could be done better, the four volunteers thought the model of care was a good one, 'to be a friend first and then let troubles and help flower out naturally from a place of understanding and established care'. One respondent pointed out that 'as representatives of a Christian run charity we try to show them everyone's strengths and weaknesses, including our own, and why our faith points to the need for help and love

¹¹ The data is not clear whether the students mentioned here were Christians or not. Rose (2002) explores an interesting discussion about prayer within counselling relationships. Whilst not a counselling relationship, the issues raised by Rose highlight areas for thought within Friends International in this area.

from a higher power' and another stated 'Be ready to *receive* from international students – keep the relationship balanced'. This gives a sense of bidirectionality, but the lack of overall response rate from volunteers and the seeming lack of comment about the students' families or expectations from different cultures is noticeable. The assumption is that their role is to help students to adapt to *this* culture, without very much overflow from the culture from which the students originate.

Categories to overall themes

By putting these individual words and statements into different themes, they became my coding categories. These categories emerged as: Accommodation, Racism, 'Expensive', Time, Weather, Various/Miscellaneous, Culture Shock, Language, Food, Listening, GP/Doctor, Studying, Location, Community, Expectations back home, Expectations of Studying in the U.K., Trying, Struggle, and Help (see Appendix 7).

Out of these categories, I observed repeating themes that were umbrellas over the categories, which also resonated with my own experience of seeing international students in my ministry context. These broader themes then emerged around 'Struggle' – and the nature of what that was like for international students; 'Strategies for getting help' – not just what was available to students, but their attitudes and expectations of that help; and, finally, 'Expectations of society' – particularly where this relates to the crossover between struggle and strategies for getting help, and recognising the interplay between different societies and cultures. By outlining the responses from the four volunteers and the one Reach worker, it is clear that these themes are recognisable by the volunteers as well, with the possible exception of the expectations of society, which includes the care that students want/need/expect.

Conclusion

I have set out the data from the questionnaires using word clouds, charts and quotations. My aim has been to paint the picture of the questionnaires' data. Categories of struggle often moved fluidly from one to another, with the struggle of language also appearing as a struggle in studying and in accessing help; and the struggle with different pedagogies also affecting isolation and friendships. Respondents showed how hard it was missing friends and family back home, but also that their experiences of receiving help from 'professionals' back home may not be the same as similar experiences here in the U.K. These differences made it hard to approach people they did not know for help or, indeed, it was not even a thought that a 'professional' was available for this kind of support. Whilst students found it hard to find a way into British culture, there was also a reflection on the warm response of friendships if they managed to cross the cultural divides. Help was

offered and appreciated by those whose struggles were actually identified, communicated, understood and responded to.

The next two chapters will examine these three themes in further depth, moving to focus solely on the four interviews to illustrate these themes. Through the next two chapters, I will draw from theoretical perspectives already discussed in my conceptual framework, thus bringing to light new areas for consideration in my ministry context.

5. 'Arriving' - Analysis and discussion with theoretical perspectives

Introduction

In the last chapter, 'Landing', I aimed to represent a bombardment of experiences expressed by the students in the questionnaires. In this chapter, I focus on two of the three main themes that emerged from the questionnaires and interviews: what the struggle is, and strategies for getting help. In the next chapter, I will continue with the final theme, looking at what expectations exist of approaching struggle when coming from different cultures.

Using poetry to hear voices from students

Each international student goes through a period of adjustment on arrival; beginning to respond to the environment within which he or she engages. As part of this process, I have taken a few of the smaller categories that made up the overall themes (see Appendix 7), taking phrases from one interview participant at a time to form a poem to illustrate the title (for example, 'weather', 'help', or 'language').

As I discussed in my third chapter, 'Journey', forming poetry from data sprung from reading about 'In Vivo' coding (Saldaña, 2016, p.109). Saldaña describes In Vivo Codes as providing 'imagery, symbols, and metaphors for rich category, theme, and concept development, plus evocative content for arts-based interpretations of the data' (p.109), maintaining that using direct quotes from participants helps to 'preserve participants' meaning of their views and actions' from everyday life (p.109). When it comes to explaining what it is like to experience crossing cultures, the participants in my research describe their experiences best (p.109).

In an example Saldaña gave of making a poem from the coding, he had altered the order of statements made in the interview (perhaps to enable a better flow of poetry?). I have taken phrases from the interview in the same order that they were made and with the same wording from the participant. I have decided to use 'I', 'You' and (where possible) 'We'/'Our' quotations from one interview at a time. With the 'We' poems, this has included phrases such as 'in our society' or 'they' to represent their cultural background. In this way, I seek to enable the students to speak for themselves (Brown and Gilligan, 1992, pp.27-28). I have taken out silences and pauses ('ummm' and 'er') in order to let the poem

flow a little more clearly.¹² My aim is to provide another way of hearing the 'home for deep feelings' (Yakich, 2013) from people's experiences. The poems 'Weather' and 'Language' are about making sense of the students' surroundings. The poems 'Courage' and 'Help' are focussed on how students tried to fix the problems. I place them at the beginning of each section so that the students' voices come first before my analysis.

¹² It is noted here, however, that there is room for research into small noises and pauses that are made as verbal cues.

Weather

You cannot really predict it
So I learnt how to use the weather forecast
I never used the weather forecast before I came to the U.K.
Super simple to predict, where I came from
So I learnt how to use the weather forecast
And my body learnt to adapt with the fluctuating temperature here
You go to your lecture without jacket
But your lecture finish at 6
You come back and you're *freezing*
So, yeah, my body learnt to adapt

(K1's words)

Struggle

When discussing with participants about their struggles in the U.K., it was clear that the issues they raised were not always 'complicated' ones (as the poem on weather shows). Without exception, the questionnaires and interviews referred at least once, and often more, to the lowest level of Maslow's Hierarchy of Needs, focussing on needs such as weather, language, location, food and loneliness. These topics of struggle are not necessarily within the remit of a tutor, teacher, counsellor, advisor or healthcare professional at the university to deal with (though, in my observation, people from these professions often go beyond their 'set' roles to help). The struggles raised are an inherent part of crossing cultures, but one of the difficulties in responding well to these needs is knowing how students express these difficulties and to whom.

Non-verbal communication

One of the notable points through doing the interviews, which did not come out from the questionnaires, were participants' mannerisms, or non-verbal expressions, that accompanied their words at moments when significant struggles were shared. XZY, when speaking about initial language difficulties, said, 'we...though we can understand what teacher speak in class, it [laugh] really take us a long time to get used to people speaking on the phone'.¹³ S1 talked about how her tutor had offered her support, which she had felt was kind, but 'it didn't help because I still feel worrying quite...! [Laughter.]'. The laughter accompanying both their statements belied the gravity of their stories. Indeed, XZY's comment about speaking on the phone was connected to sharing the story of an offer of help from The Samaritans helpline and the University's provision of Nightline (both via telephone), calls which XZY made when he felt suicidal. Laughter was repeated when speaking about other serious situations in XZY's interview, as well as in other participants' interviews. Laughter might have reflected embarrassment, but I began to wonder in the third interview if it could also reflect an expression of sadness: 'Even if I think that I've got better rubbish than them [Laugh] I couldn't have the courage to say it, to say it out' (S1), or, 'Yeah, if we have some [Laugh] sad feelings, or feel unhappy, feel depressed, we'll not turn to doctor for help first' (XZY), or, 'Sometimes I feel stressed that I don't want to do *anything* and after this I feel *more* anxious about I *have* to do things. [Laughter]' (S1), or, finally, 'Because sometimes you, [Small laugh] you do not ask others to know that, it may not a, a good thing want us to know. Or you maybe feel a little ashamed to have this kind of problem at such an *old age*!' (XZY). Bond makes an observation about shame that 'a disclosure of personal problems may cast shame on the family' (1991, p.105; cf. Minkyung, 2014, p.70) and, to this end, the 'psychotherapeutic process as practised in

¹³ In this chapter, I will include quotations from interviews. Shorter quotations will be included within the main body of the text in single quotation marks.

the West' is 'simply not compatible with Chinese culture' because it is 'extremely verbal, focused on the self and on the disclosure of personal information, change orientated, and non-directed' (Bond, 1991, p.105).

In my final interview, I asked XZY, 'How important is mental health in China?', to which his response again, was laughter. '[Laughter] The *least* priority, I think!' (XZY). Bond describes a list of Western cultural characteristics that are different from Chinese culture, which include confiding in strangers, causing disharmony through changes in relationships and confidentiality in a society based strongly around relationship networks, to name a few (1991, pp.105-106; see also Lee (2002, p.122) – 'in Chinese culture, the self can attain its completeness only through integration with others and the surrounding context'). The experience of shame for some students, particularly from East Asian backgrounds, includes 'giving in' to 'symptoms of anxiety, loss of concentration and so on' (Robinson, 2004, p.150). Being strong and not disclosing struggle can be 'partly about the need to maintain "face"' (Robinson, 2004, p.150). This 'saving face' is an important part of relationships in East Asia, summarised by Yua-fai Ho as 'the respectability or deference which a person can claim for himself from others, by virtue of the position he occupies in his social network and the degree to which he is judged to have functioned adequately in that position' (1976, p.883; Lee, 2002, p.128; see also Minkyung, 2014, p.14). The laughter perhaps hides a sense of shame in weakness, a possible covering for losing face, not wanting to be seen to be weak (cf. Ho, 1976). In the interviews, participants would not only laugh, but also smile when they made very personal statements about themselves, for example: 'Now I look back on the experience, actually, I, um, I have to admit I was,...I'm not strong enough [said with smile] to deal with all the things' (XZY).

The existence of non-verbal cues, including eye contact (or none), humour, expressions, hand gestures and movements of the head are very difficult to spot when outside of the culture. I wonder how many non-verbal cues I missed when I conducted interviews with the four students. I noticed the smiles and laughter in places that seemed strange to me; I noticed the regular pauses and 'tut' noises – which I assumed to be moments of searching for the right words, but could they have also meant something else? It raises the challenge that it is possible to miss the cues of others or even give off our own messages, without realising it (cf. Stuckey, 2013, p.28).

I am not suggesting that my experience of interviewing the four students from East Asian cultures is representative of all East Asian students or indeed of any one country's culture, but it resonated with the reading I had undertaken for earlier papers. Woo, a South Korean psychotherapist, commented on a case study of a South Korean student, who 'nods compliantly, showing his highest respect, even when he disagrees with the tutor's

proposed timescale for his studies, knowing that it will be unworkable for him' (2013, p.19). This level of respect and compliance shown from student to tutor is, according to Woo, 'a typical example of the behaviour of a young Korean student whose attitude has been strongly influenced by Confucianism' (p.19; cf. Minkyung, 2014, p.70). This is critical to understand for those involved in caring for international students where students may give specific responses to those in authority, perhaps accepting help offered despite it not being helpful.

Language

When I came first to here
I'm worried about some people talk to me
When I go to supermarket and I want receipt
I am scared because, because...
My English is not good
When you are studying about English
Sometimes, some people ignore me
I don't know that English
I don't know that in English
I don't know in English
I just know in Korean

(C1's words)

Verbal language

In the previous chapter, I highlighted language as a key area of struggle for students. I have already quoted a respondent who wrote about the difficulty of spoken language: 'we [international students] understand what I want to say, but we can't explain in good English. Then, if you wait our words'[sic] search in our mind, we're very happy'. This hopeful phrase gives a sense of the process of intercultural communication, mixing three pronouns together – involving two parties (I and You), but with the awareness that behind every conversation there is the unseen cultural background for each person (We). Zarbafi, writing in *Universities and College Counselling* magazine, focussed his work on communicating vulnerability across cultures and the difficulty that student counsellors have in helping international students to express themselves when it is not in their mother tongue (2013, p.9; see Minkyung, 2014, p.32). The link between culture and language, leads those who are crossing cultures to feel vulnerability and to struggle in a new way. It is very difficult to express their struggle without 'attempting to communicate and "translate" themselves and their difficulties into English' (Zarbafi, 2013, p.9).

This lack of fluidity in language, can leave a person feeling disempowered; strange for finding the initial problem difficult (when everyone else is fine), but also alienated for not being able to talk about it. XZY said, 'So, you couldn't get your feeling or your point well', which left 'me not willing to speak in case I make mistakes, in case I feel embarrassed'. There was the very strong awareness of the impact of English being a second language from K1 and S1: 'Especially because English is your second language', and 'Because of, mm, because English is not my first language I think it limit many ac... opportunities'. This became most strongly noticeable when C1 was trying to explain why there was no reason to go to a doctor for support because they were just for people who were 'mad', but at this point English became a struggle and a very animated part of the interview followed, represented in the 'Language' poem. The last four lines were spoken with a rising sense of urgency or panic in her voice.

My data shows a mixture of positive and negative perceptions of respondents communicating in their home culture, where they feel more easily understood, and also in the U.K., where they are not using their heart language to express emotions. There continued to be a contradiction to these experiences, sometimes from the same student. In one case, an interviewee (K1) made both these statements: 'In Vietnam, it's a lot about community', as well as, 'sometimes it's a bit too much about community, about the society around you, and people forget about thinking about personal feelings and personal problems', as well as, 'Even when we have a very good set of community and everything, it ...doesn't guarantee you that you can always have someone to community[sic] or have someone to talk to', and, finally, also, 'In the U.K., sometime[sic] I find they are quite

considerate, more considerate about your problem because they know that when you actually communicating[sic] about your problem that it's a serious one'. Zarbafi wrote about one Cantonese-speaking student, who said, 'it was impossible to speak about anything emotional in Cantonese as it is not an interpersonal language. English was the only language where she could find words for feelings' (2013, p.9). Zarbafi states that this new awareness of interpersonal language and expression sometimes gives rise to international students becoming aware of, and verbalising, pre-existing emotional struggles, perhaps for the first time. However, others never find that ability or voice (p.9).

Courage - I

You felt like you far away from your family
Your good friends in China
And you haven't found new friends here
You couldn't find a person to talk about your own feelings
And if you feel pressure
You probably don't know who to help here
To find help here
So most of time you keep in touch with family members or friends in China
A friend beside you may provide more help you need
After a few months I thought I couldn't live this way anymore
I should force myself to go out to contact with more people
I'm also not confident with my English
I was not sure whether they are, were willing to help me
I don't know whether they *care*
Or I just don't want to waste their time
So I just tried to solve it
Even after I diagnosed with depression
It took me more than few months to realise
Oh, I *did* have this problem
And I should accept it than try to solve it
So didn't tell them how I have been feeling all the lonely feeling
You need, can only bear it myself
I kind of lock myself in the house for more than two months
Until I happen to talk this with my GP
Because I felt unwell about my heart
I think that the mental problem is, is not an easy thing to solve
I didn't know how to deal with them properly
I contacted my GP to seek the psychological help
Now I look back on the experience
I have to admit
I'm not strong enough to deal with all the things

(XZY's words)

Courage - We

Maybe we are not so sure how to make friends with the foreign students

We lack courage ...to go out to try

We Chinese didn't take

Doesn't take the mental health seriously

We just want family in China to know that we're all *fine*

We don't want them to worry about us

We lack the mature selves to deal with the life problems

(XZY's words)

Emotional expectations

Another issue that I have identified from my interview data is the emotional readiness of the student to communicate with someone in the U.K. who is offering help. XZY expressed his need to observe people around him, before feeling able to communicate the sadness he felt: 'I get used to the way people speaking here... ...so as the first few months[sic] I didn't talk much'. This lack of being able to communicate at the point of need can feel even more isolating. The same participant reflected that teachers would not be the first place to go to for help in China, because, 'in China we, we listen more to teachers than we discuss', which then meant that he 'didn't tell them the[sic], how I have been feeling all the lonely feeling'. S1 (from China) reflected on her experience of working in a group with Japanese students and discovering that they 'found it's quite similar between, among us. We, we, when we were in school in our own countries, we would, like expecting the correct answer from the teacher'. This focus on studying and receiving the 'correct' answer had built an expectation of what a teacher might provide and perhaps makes it harder to then approach a teacher for something that is difficult and personal. Of course, for every student who says that they would not approach their U.K. lecturers about their struggles, there will be others who do, but it is worth recognising cultural vulnerability with people in authority.

Family back home

A few respondents expressed the difficulty of confiding about struggles to family members, which is shown so poignantly in XZY's 'Courage – We' poem. Even for those with a partner living with them in the U.K., there can still be a cultural barrier to speaking about struggle: 'even my wife she, nowadays still didn't, doesn't take my mental condition seriously... Because, er, it may reach the culture difference, we Chinese didn't take, doesn't take the mental health seriously or equally' (XZY). This opinion was echoed by another participant in one of the questionnaires: 'In China people don't regard mental health as important thing, and universities [in China] don't provide much help to students'. This cultural difference towards mental health shows that diverse starting points may make it harder for students to take the first step towards getting help (see Lee, 2002, p.146).

Help - I

She provide help when I talk about things of my worryings
Because I know that there was something that I could do from now
It didn't help because I still feel worrying quite
I didn't use much
I think they have people dealing with, with this kind of things
But I've never tried
I think it's quite personal
I feel it's difficult to *trust* them.
Especially, this is not a person that I haven't[sic] known him from *any*
I feel not very comfortable maybe
If it's tutor or someone, I wonder whether they really *want* to listen
But if it's someone I know
I know that they'd love to help
I don't know about U.K.
If I think about lecturers or tutors in my school
I think they are more about academic things
But you couldn't trust them very much

(S1's words)

Help – We/Our

In our society people expect students to just go to the university
People don't think there will be big things, because they're just students
People don't think it is a thing to help students with their problems
During the transition week...we also learnt about student support centre

In our Chinese culture
They have that kind of tradition
Of thinking someone should be *strong*
And not have too much emotions
Maybe also in Chinese culture tradition
People think a strong person should never cry
Or never have these, this weakness things
Never be weak in their emotions

(S1's words)

Strategies for getting help

When it came to asking for help, the interviewees gave a mixture of responses. Some took a while to ask for help and received it. Others were encouraged to seek help by their family, whilst others had conflicting views from family members. K1 spoke quite openly about the taboo of weakness in Vietnam: 'Sometimes you feeling[sic] sad, or, feeling depressed as weak, not good enough, if you're not, like, able to cope with all this pressure it leave[sic], like, a really good member of society, you're weak, you don't really deserve help'.

Both the questionnaires and the interviews had a mixture of positivity about the help on offer – regularly stating that more help was available in the U.K. than they were used to in their home countries – but also a sense of confusion about how to access that help and how to know what help was available. There was an awareness that when a serious struggle was raised with professionals that it would be responded to well, but the seeming lack of informal support from friends and family was named as a significant struggle.

Knowing about help

For those who are able to cross the cultural hurdles towards seeking help in the U.K., there are still difficulties in accessing it. One participant from the questionnaires said that they, 'Didn't have adequate support' and another stated, 'I have no idea about who can help me'. However, K1 expressed his experience of seeking help that, 'People are more willing to help than you think' and that 'the Medical Centre and the doctors they[sic] really helpful'. S1 showed in the interview that there was awareness of support available: 'We also learnt about like student support centre and we know that there are departments of school to help students' and one of the questionnaires had another statement that shows a positive experience of getting help: 'Yes, in my hometown, if I ask for help, some people may ignore me. However, people are very nice in[sic] here'.

K1 raises an observation about the university Medical Centre, whilst showing the difficulty of finding the language to express the process: 'In the Medical Centre are specialised and they have trainings to do, how you say?, investigate your emotions, your feelings and your mental health. But it's also the feeling that you're being treated, that you're seeing someone who is professional, also make you feel better'. K1 also imbues doctors and counsellors with considerable power: 'It's like a magical place that will affect [you] ...the moment you walk into the Doctor's office'. This somehow supernatural or mysterious view of counselling was also commented on by S1; however, she found the idea of talking to someone who 'just listens' very off-putting: 'You talk and that person just listens? [laughter]'. And C1 was more adamant about going to see a counsellor: 'I don't like [going

to a counsellor]', but reflected that talking to a younger person would not be as good as talking to an older person: 'I think they [older people] can understand my problem'. This would seem to make the process of finding someone to speak to about struggles increasingly complicated: friends are peers, tutors should be listened to and respected, counsellors are 'strangers', British people need to be spoken to in English and family back home should not be worried.

千里之行，始於足下 – trying to walk alone?

A grandson of Confucius, Tzu-ssu, once said, 千里之行，始於足下 – 'A journey of a thousand miles begins with a single step' (quoted by Bond, 1991, p.5). The seemingly impossible journey to get help begins with these 'single steps' that international students have made on their own behalf, often first trying to deal with the situation themselves. Questionnaire answers included, 'Try to solve it by myself first', 'I can resolve myself' and, 'I'm quite shy people[sic] and I can always find a way to solve problems'. C1's (from South Korea) interview was most notable for her adamant tone that she did not want to go to others to ask for help when in need. She stated a number of times: 'But first time I try to solve it myself', 'I tried to used[sic] to it', and, 'My problem and I know that'. As my set interview questions continued, I came to the list of people whom international students might approach for help (see Appendix 5, question 6). Her answers became more direct, perhaps even a little frustrated: 'Personal thing? I'd sort myself', 'I think it is not helpful because it is my own problem', 'I'm not a kid or any child' and, 'I already say I want to solve my problem by myself'. Woo comments about his experience of working with South Korean clients, that 'emotional coping mechanisms are very different to those in the West' (2013, p.19). Woo goes on to describe the tension in Korean culture between 'We-ness' and '*Han*'. The We-ness is a deeply rooted sense of community rather than individuality within the culture, leading to decisions being made on behalf of the group and attitudes or accomplishments bringing shame or honour on the group. He writes about 'the Korean symbol for "human" as being two sticks leaning against each other. The priority lies not with the individual's interests but with the interests of the group to which they feel they belong', which can lead to 'the lack of importance placed on the individual' (pp. 19-20). On the other hand, *Han* is an emotion in Korea, best described as 'bearing with' an overwhelming sense of helplessness that is experienced at the hands of another (often unjustly). Woo states that the emotion of *Han* can end up presenting itself in somatic symptoms. Whereas, the 'We-ness' of the culture can lead to prohibiting talk about individual emotional struggles, the symptoms (caused by the individual emotions) themselves are acceptable to talk about and address (p.20). Woo concludes that the struggle for South Koreans crossing to other cultures is acute and that 'it is important for therapists working with Koreans to bear in mind their strong wish to be heard but also their

feeling that they cannot reach out for help' (Woo, 2013, p.21; see also, Lee (2002, pp.122-123), who comments that 'for traditional Chinese, a sign of maturity is the ability to appear calm, cool and collected, and being able to contain one's emotions').

Cultural views about struggle

Whilst C1 seemed to reveal an inbuilt desire or culture for coping alone, the other interview participants gave different reasons for their reticence to seek help; it seemed to be connected to the community, 'We-ness' aspect of culture, but drew out more of an overall shame about struggle and weakness (see Muller, 2001; Georges, 2014; Callow, 2016). This cultural concept of struggle affected their initial choice of accessing help when they needed it, as illustrated with S1's words in 'Help – We/Our'. Bond comments that:

precisely because there are fewer personal and institutional supports outside the cradle of the family... many Chinese learn early to 'swallow anger' and to tolerate the intolerable because they do not see how they can live outside their family of origin or marriage. Chinese culture is no place to be alone. (1991, pp.6-7)

Students may naturally form a circle with others from their culture, due to shared language or the ease of forming relationships, but perhaps it goes deeper than this – it provides a place where the others in the group understand the methodology and mindset of care; for when, how and why to get help (perhaps even the cultural permission to do so). K1 described the process of coping as being helped by making friends with other internationals, 'I would say, I learnt to cope with that by making a lot of international friends' (when using the term 'international friends', it was not clear whether K1 meant British students or students from other countries). The poem, 'Courage - I', speaks about the process of trying to cope. The recognition for him that only outside support would help him represented a huge first step of the journey of a thousand miles.

When we attempt to understand another's culture, we naturally compare it to our own to find points of resonance. Each person understands the unspoken cues from their own culture so that although, for example, a British person may be aware that 'stiff upper lip' means being strong and controlling emotion so that it does not show, they are also aware that the humour sometimes used is to help with the controlling of emotions. This is mirrored in Korean culture where an 'approach to sorrow can paradoxically involve amusement and laughter' (Tudor, 2012, p.123), not to control emotion, but rather that 'knowing that tragedy cannot be overturned or undone, people see no alternative but to celebrate it, and in doing so, they transcend it' (p.124). There are often similarities between cultures about emotional responses, but there are also subtle differences that

can be hard to spot. Therefore, it is understandable that it is difficult to see that a student needs help, if the student in question does not look sad, but rather is always smiling.

Professional help

Although there seemed to be a common thread running throughout the interviews, showing a reticence to ask for help, each one of the interviewees did ask for help eventually. Each participant showed a desire to reach out to another person in some way, somehow. In the questionnaires, many spoke positively of the effects of that step to reach out: 'When I was upset, they listen to my problems and suggest me to solve it', 'I think people in both country[sic] are willing to help other people', 'I feel warm from friend's help', 'Yes, it feels good when someone offers help', 'We [housemates] had several meetings and it got better' and 'I received even more help than I've expected. ...People are more enthusiastic than my[sic] expect'. This led to positive outcomes for those who had asked for support, with one respondent stating, 'Yes, I feel comfortable and no more sad [sic]'.

However, it is notable that this help is often received from friends, course-mates and housemates and the data showed, therefore, that when problems went deeper, were more complicated or did not resolve over time, there was confusion and further hesitation about going for 'professional' help. K1 commented on this process of confiding in a friend, when feeling sad: 'I don't, do not think it would be a good idea to vent all that to him' because the friend was also feeling sad, and so, 'if we come together we'd just double, triply multiply the negative emotions and make it even worse for us'. If friendship was not enough and students did not want to worry family back home, their thoughts naturally turn to getting support from somewhere else. S1 expressed the desire to speak to someone older who could offer wise advice rather than speaking to someone of the same age: 'but if it's the same age I would feel less helpful[sic], also I can't trust to, I think, I can't trust them to talk, if we talk about personal things'. However, in the same interview, S1 was unsure whether an unknown professional would be the right person to speak to: 'I'm, I feel it, [sigh] it's not usual for me to really go to a *stranger* to talk about my situations'. XZY suggested that this reticence to speak to a professional from the university was a cultural barrier: 'Just so, maybe for us, Chinese, we haven't got used to turning, to get... looking for this kind of help from the society'. K1 made the observation that problems were taken seriously by people in positions of care in the University ('In the U.K., sometime[sic] I find they are quite considerate, more considerate about your problem because they know that when you actually communicating about your problem that it's a serious one'), but K1, S1 and XZY all made it clear that 'weakness' was viewed negatively within the two cultures they represented, thus making it harder to own that struggle to someone they saw as being in authority: 'In Chinese culture tradition people think a strong person should

...never cry or never have this weakness things', 'So, er, like in China, seems everyone predetermined to be strong, and it seems it's barely for men that they be kind of *weak*', 'you shouldn't be so weak, or shouldn't show weak', 'in my culture ...people sometimes you feeling sad, feeling depressed as weak, not good enough' and 'it leave like a really good member of society, you're weak, you don't really deserve help'.

Conclusion

In this chapter, I have reflected on the complexity of struggle for international students getting help. Help is available, but it is not always accessed. Help is available, but it is not always understood when it is accessed. Cultures embrace different models of care, which again feeds back into my thesis question about whether the help being offered is helpful.

In the next chapter, 'Arrived but still connected', I will continue the analysis process, recognising that whilst students have 'arrived' – living and adapting to new perspectives and practices within the U.K. – they also remain connected with their family culture and continue cultural expectations from their home cultures, which can be subjugated by the dominance of the new culture they find themselves in. The challenges of this cross-cultural 'messiness' becomes more apparent, including the implications for Friends International in their support of international students.

6. 'Arrived but still connected' – Analysis and discussion with theoretical perspectives

Introduction

The purpose of this chapter is to continue my exploration into the final main theme that arose in the data, namely that of expectations from society. While students arrive and adapt to a new way of life in the U.K., they continue to have regular contact with family and friends back home. In this chapter, I will include brief excerpts from the interviews, showing the 'yes' and 'no' answers that respondents gave to my questions. By including these answers, it gives further detail of our conversations together and provides a window into some of their experiences.

Expectations of society

Significant changes in technology over the last decade have enabled students to maintain close contact with friends and family, even whilst walking down the street. This contact with home culture means that although students have disconnected from home and have arrived in the U.K., they can maintain some level of connection with their previous life, leading to a ready stream of advice and the means of re-hearing expectations and hopes from family members. K1 described this age of technology as providing 'a lot ways[sic] to, um, stay disconnected from people [small laugh], er, stay, stay on our own island... of the mind'. With families paying large fees to enable their child(ren) to study in the U.K., expectations can be high to do well academically and to be grateful for the opportunity to do so. XZY offered his own description of family expectations for children growing up in China, as being one 'more prepared in advance by our parents, or the ...social expectation, than... living our life with our own ...design'. This weight of expectation can be hard for students to carry alone, especially if they are an only child; and it is an expectation that they continue to carry in the U.K.

Expectations on international students are not only to do with positive experiences at university or the grades they receive at the end of the year. Rather, the good grades represent the possibility for graduates to get a better job back home and then become 'a good member of society'. This last phrase was used by K1, with some indication about the pressure that was entailed in being a good member ('the expectations of society, the pressure, and everything'). From my own interactions with international students from East Asia, this is a recurring theme, with pressure to succeed being very high. One student said to me, 'I cannot just have *any* degree. I have to be better than others so that I will get noticed above others. China is a *big* country'. K1 elaborated on the felt expectations for

him in order to become 'a good citizen': 'do well in your job, in your study, er, work hard, benefit society, um, build your family, y'know, make your family happy, so you make society better'. He concluded:¹⁴

People forget about thinking about personal feelings and personal problems... ['t noise] I'm not saying that, um, y'know, we have to, er, like, spend too much time, or, um, how you say?, try to let personal lives for everybody, because we just don't have time, like, the resource and everything for that, but um, ['t noise], I do think that sometime, er, we could stop a bit, um, yeah, calm down, and listen to each other a bit, like, y'know, let people vent about their problem, their feelings, maybe feel more connected.

This felt pressure has, in K1's opinion, led to some teenagers in Japan withdrawing from society altogether, a phenomenon called *hikikomori* (Butet-Roch and Elan, 2018). It is striking that K1's comments are made about a culture that is not his own, but that he had clearly connected them back to his own feelings about expectations from his own culture. His understanding of *hikikomori* was that it occurred as a result of cultural pressure and described it as: 'what pushed them to do that is, I think, y'know, the expectations of society, the pressure, and everything'.

Pressure

Interview participants expressed an awareness of pressure – to succeed, to be 'fine', to be strong, to be happy, to be well, to be successful. S1 stated both that her family had a 'kind of tradition of thinking someone should be *strong*', and also that Chinese culture expected an individual 'not have too much emotions and not to be too easy to, to be influenced by things so that you might be sad'. S1 commented that, when her friends were struggling at school in China, it led to them:

...hesitat[ing] to talk to their parents for they will think, ...it's their children's fault, like they failed to, they've failed to study hard so that they had a bad, bad, um grade or marks or something, and that leads to depression. Or because of someone didn't, um, in their previous life they didn't do something well, so that they had, um, bad consequences and they felt sad for that and they felt, people would feel that that's natural cause, and cause and result maybe.

¹⁴ Longer quotations from the interview transcripts will be indented and the students' voices will be italicised to differentiate in those times when my voice is included, asking questions.

I explored with S1 about the influence of what she had earlier referred to as 'the wider society', which then opened up an account about attitudes displayed after a fellow student committed suicide in her undergraduate years at university in China:

You mentioned just then 'the wider society'...

Yeah.

Is that quite a big theme... for you...?

Yeah.

...in Chinese universities, that it's about the whole society?

Yeah. Ummm, I, I think, in, in our society people expect students to just go to the university, graduate and nothing happens, er, I mean, there will be no problems, and they just study, and do all the helpful... and the students try do every good things[sic] to pass this four years and that's it. And people don't realise that in the four years many things happening and many things influence students. Um, their academic performance and also their, um, their mental situation and, many, many things. People don't think there will be big things because they're just students. How could students have so serious problems? 'You're just, your only job is to study' – that's what people normally think about. Y'know... University students... And when sometimes, well, a student commits suicide and you see the comments [mimes typing] on them, about like, 'Your parents work so hard to, to, to offer, to, to provide the money for you to go to university. How could you just give up your life?', and, well, something like... I think, it's not a... people don't think it is, it is a thing to w... to help students with their problems because they should have no problems and their problems can't be bigger than their parents working or, or, or people working in the society. It won't be more serious.

I was struck by how my data shows that international students asking for help was difficult not just in knowing where to find help, but also about whether societal expectations give permission for a student to need help. Another issue is the level of trust in the listener when someone expresses their vulnerability; the assumption being that those from positions of authority (university staff, parents, 'the wider society'), as expressed by S1, might not show understanding for students' struggles, let alone sympathy. The need for accessible support for students adapting to adult life is documented in other contexts (see, for example, Mori, 2011, who raises this challenge from an American context) and with added pressures of international students being 'subjected to a lack of understanding, racism and injustice' (Bell, 1996, p.80).

Talking to strangers

These observations about cultural expectations about emotional struggle were complicated further by a reticence to speak to people that the students did not know:

*I'm, I feel it, [sigh] it's not usual for me to really go to a **stranger** to talk about my situations. Especially... It's not **academic**, it's about my, my, er, I think it's quite personal.*

Mm.

And I feel.

So, you wouldn't want to talk about **personal** things with someone that you didn't know?

Mm. I guess not. [quieter voice] Yeah.

Is that... Would that be the same in China?

Yeah, I guess, yes. [quiet voice]

Mm.

Yeah. [very quiet]

It's OK, there isn't a 'right' or a 'wrong' answer or anything like that.

*[Laughter] No, no... Because I feel, like, it's difficult to **trust** them. Especially, this is not a person that... I haven't known him from **any**...*

Mm.

*I, I... **absolute** stranger...*

Mm.

I feel not very comfortable maybe.

It is understandable that people might feel uncomfortable talking to someone they had never met before about something that was very personal to them. In my work, one of the regular conversations that I have with staff from colleges, universities and churches about their support of international students, often includes a slightly frustrated sense about why it is so difficult for international students to find their way to the 'very clearly signed' counselling service, the 'well-advertised' support services, or the 'regularly seen' personal tutor. It is apparent in the interviews, though, that there is some question over whether the students had come across this type of pastoral support from teachers in their home cultures. The lack of availability or access to counselling support in their passport country, perhaps made it harder for them to understand or utilise the care in a culture different from their own, even if they saw it advertised.

Authority – first port of call?

S1 explained that students expect their teachers to have ‘the correct answer’ and that ‘if you feel your answer is not correct enough, you would hesitate to, to say it, because you know there would be *one* correct answer and others might be wrong’. S1 then went on to reflect on her experience in the U.K.: ‘I think it’s not so strict about *right* and *wrong*’. This different way of viewing teachers may have come after months of adaptation, but, in a one-year MA course, it may not happen soon enough in order to approach the tutor about personal struggles. S1 answered my question, ‘What sort of help is there available in your home country?’ with the following reply:

*Well, I’m afraid very limited. Theoretically they could go to the universities, um, there should be, er, there should be, um, a part of, of, to deal with students’ problems. But practically they’re not so helpful and they would, like, for mental problems, um, I don’t think it’s very professional. And it’s, well, sometimes they would tell students’ situations to their tutors. And, when we are in undergraduates[sic], our tutor is not like one to one or one to several, it’s a, one tutor might be a tutor of the **whole** class or even the, even, more than, maybe about 100 students. So, they don’t really know about their, their student. So, they care more about students’ grades and how, whether these students can graduate without problems, without, well, problems that would worry them, or even be, like suicide, or, these kind of things that could raise attention from the wider society. So, both... their attitude is, like, ‘I just want this pass, and not real help to get this person out of this, but want to get this thing solved and turned around and disappear’. Just like that.*

As Higher Education institutions seek to provide tutors with extra training on supporting international students, my data suggests that it is not just a skillset that is required on one side, but also the cultural permission or willingness on the other. Both XZY and S1 commented about their doubts about counsellors, because of their own experience in China: ‘And also may not be so professional, because we [have?] such a large population’ and ‘maybe they’re not very professional on giving, giving advice...’. It is interesting that participants raised their uncertainty about whether what they speak about in private will be passed on to others in authority, because if their experiences have been this way back home then why would they not assume the same happens here?

A more detailed discussion with S1, uncovered her experiences of arriving in the U.K. and being informed, during her first few weeks, that there was an office at the university that international students could go to for help. I asked her whether she would use it:

Er, I didn't use much. Only one or two times to, um, like, have something... I go to the reception and ask for what I can do. Sometimes they give me... They had some files and I read them and I might know how to do it. Sometimes they advise me to have an appointment with someone. Things like that... [quiet voice].

Mm. So, given that your family and friends are not here...

Yeah...

...what would encourage you to go and get the help that the university offers?

Because it sounds like, in China...

Yeah...

...you weren't, you wouldn't anticipate going to ask...

Yeah...

...a university person for help. So, is that quite different, to come to the U.K. to be told, like, 'You can go to this place for help and this place and this place'?

Yeah. Yeah.

Is that unusual?

Yeah.

So, what would help you, what would encourage you to go to that place and ask for help?

Well, sometimes my friends went, and they came back and said, 'Oh, it, it was helpful...'

Yeah.

'...for my problem...' ...so I would consider it.

Mm.

Yeah.

Mm, so, sort of, recommendation by a friend?

Yes. Yeah, yeah.

This return to personal contacts, recommendations by friends and a trust in those already known seemed to be key. There was a tension shown in the interviews between the desire for someone professional, but also that the more important testimony about the helpfulness seems to come from 'a friend'. However, what do you do if you have not made any friends and you find yourself in trouble? XZY, who had struggled very deeply, had reflected on this problem:

Ummm, [sigh] at the beginning, ...lonely. [Smile on face]

Mmmm.

And even need time to adjust to the study life and to, you felt like you far away from your family, your g... good friends in China, so, and you haven't found new friends here, so that period is quite a lonely time...

Yeah.

...mmmm, you can't, couldn't find a person to, er, talk, er, about your own feelings, um, and if you feel pressure, or feel, er, you probably don't know who to, to help here...

Mmmm.

...to find help here.

Forming friendships

This then leads to another issue of how to provide opportunities for international students to form friendships either with other international students or with local students. This challenge brought up a variety of comments in the interviews. K1 described the Vietnamese culture as being 'really nice' and that 'people care for each other, er, they're friendly, supportive'. He admitted that 'it can get complicated sometimes', which he described in an earlier part of the interview as being 'in a negative way people can be a bit nosy ...about each other's business and everything'. He described feeling that it was easier to open up to people in Vietnam and to 'share about their insecurity, their worrying, their daily problems and everything', because 'people can be a bit more open faster', but he also explored the issue of that meaning that 'stuff can, like, pass on, in the head, much faster'. In this way, K1 expressed an observation that he felt his problems had been taken more seriously in the U.K., but that it took longer to open up:

...it takes people a bit of time to open up in the U.K., er, people are a bit more introvert... they are more considerate about your problem, because they know that when you actually communicating[sic] about your problem that it's a serious one; it's not that it's... a daily... problem. Er, it's a very serious one that needs to be listened to.

These expressions about both the positives and negatives about the different cultures are one of the reasons, I think, why the ministry context I am involved in is so important for international students. The small, social contexts run by people who are locally knowledgeable, but interculturally aware, gives a place for international students to feel empowered to share something of themselves with another. In contrast, XZY spoke about 'other Chinese students' in the U.K. not spending 'a long time together, only most time we are just in the classroom, so, um, so I don't know whether they, er, they care, er, or I just don't want to waste their time [socially or in sharing struggles]'. XZY described his experience of World Café as being one where 'at the very beginning, I took it as a way to practise spoken English and, after then, I, get *more* than that...I made very good friends,

here...so that really helped a lot'. It challenged the notion that international students staying together in cultural groups are always providing support for one another.

Towards the end of XZY's interview, I asked the same question I had asked all the interviewees: what help might be available for international students studying in China? His responses had, for the most part, been fluent in the interview, but when he answered this question, he was more hesitant:¹⁵

*It's not easy for them to make real **friends** in China. **Not** because we are not willing to make friends with them, as, maybe, because we, in China, we seldom meet foreigners, we have little experience with **their** culture.*

Mm.

*So, like, **we** don't know how to make friends with **them**, so, like, er, if they are not, er, active or outgoing enough, we may not, er, make step first.*

Expectations of counsellors

In the interviews, uncertainty was expressed about what counselling was. C1 looked puzzled when I asked whether she would go to a Counselling service for help. When I asked whether she knew what a counsellor was she responded with, 'Talk with my problems?'. After confirming this, I asked her again: 'But you wouldn't, that wouldn't be somewhere you would want to go, to a counsellor?', to which her reply was, 'Yes, I don't like'.

XZY explained that, although he had been aware of the counselling service in his U.K. university, counselling is not very well known in China. As he spoke, he remembered an article he had read about the high numbers of people in China who had depression. It took him three attempts to say the word 'depression' and ended up saying 'mental problems' instead, but that 'the people who take the treatment, as the tablets or the psychological treatment, are quite low of the population, quite low, not like the American or British. ...it's not common for us Chinese to turn to that kind of help'. Perhaps, most strikingly, S1 had not heard about counsellors before. I described that a counsellor was someone whom you can go to and talk about what you're feeling. I said, 'You might feel angry or sad or very worried and they listen'. S1 response was very abrupt, 'That's *it*?'. S1 ended up giggling uncontrollably. She tried to explain what she was visualising, but continued to make statements about the strangeness of this 'counsellor' she imagined:

¹⁵ I wondered if his answer caused him some sort of cultural embarrassment or discomfort, although it is not clear enough to know for sure.

Wow. It's quite strange. Maybe not. [Laughter.]

What, what makes it strange?

[Laughter.] You talk and that person just listens.

They might, they might say something.

They might say something. [Still laughing a bit.]

But it's mostly listening... Tell me...

But not advice?

...not necessarily advice. They might give some advice...

Okay.

...but maybe not. So, tell me more; what makes you say that's quite strange?

That's... interesting.

Oh... I feel like you're telling it, well, in my head, the image was like you're telling it to someone who looks very mysterious, and you say blah-blah-blah-blah and [here S1 does an impression of someone with a blank, staring face]

[Both laugh.]

It looked like... mysterious. ...Yeah. It might be, just, you talk and he's [another impression of a blank face] [laughter]

It didn't take long to conclude that S1 would not consider going for counselling! However, K1, on the other hand, was far more positive about the benefits of counselling. Out of the four participants he was also the most involved with British students. His understanding of the medical centre was that a doctor could send the university a letter to say what was going on and what was being done 'to make him feel better, we are giving him medications, or, er, counselling[sic]'. His conclusion was, 'Yeah, counselling service can feel[sic] better', but the purpose and focus of this help was in order 'to focus on their study'.

Although counselling is now a well-established form of care and support within U.K. Higher Education Institutions, Bell, a university counsellor for many years herself, described a historical attitude of suspicion towards mental health struggles and help for them within U.K. universities. She explained how counsellors found 'it impossible to move their academic colleagues from a position of ambivalence towards counselling, especially at a time when more resources are required, to one where the reality of the work is accepted at an institutional level' (Bell, 1996, p.16). Although I think there have been shifts in this attitude in the last two decades, shown by increased awareness in the press to the increased demand for counselling and care services at university (see Caleb, 2014; Gil, 2015; Weale, 2018b), Bell's experiences and those of her colleagues took place only twenty years ago. One recent university consultation document concluded that counselling could no longer be provided within the university because waiting lists were too long. The document stated, 'Our core function is as an educational institution and not

a specialist mental health service' (quoted from Lightfoot, 2018). The struggle seems to have shifted from suspicion to feeling overwhelmed by the demand; and the cultural *Zeitgeist* may have swung in the favour of more being done for students who are struggling (see Weale, 2018a). However, despite this being part of the backdrop within the U.K., there continue to be complexities of adding another culture's perceptions of psychology and counselling into the equation. Kleinman, an American psychiatrist and professor of anthropology and cross-cultural psychiatry, reflects on the topic of therapeutic practice in China, stating that, 'Psychiatry was disrupted more than any other medical speciality during the Cultural Revolution, because the radical ideology of the period held that mental illness was wrong political thinking, not a disease process' (Kleinman, 1986 in Bond, 1991, p.93). This, along with the fact that Mao Zedong 'declared that the study of psychology was "90 per cent useless" with the remaining 10 per cent "distorted and bourgeois phoney science"' (Bond, 1991, p.93) has led to very little psychotherapy research being undertaken in China and a culture of suspicion against psychotherapy until recent years (1991, p.93; see also Kwan, 2016; and Woo, 2013). It remains a challenge for those supporting international students to investigate avenues for discussing and exploring cultural attitudes towards mental health.

Attitudes towards mental health

The information above indicates that attitudes towards mental health represented in the interviews with East Asian participants elaborates on this picture of suspicion and uncertainty. XZY reported that he felt there were cultural differences about mental health. He spoke openly about the process he went through to get help for depression, which began with his concern about feeling 'unwell about my heart'. Although XZY had experienced help from the GP and a counsellor in the U.K., he referred immediately (but hesitantly) to 'social workers' when I asked about what help was available to people in China who did not have friends or family to go to:¹⁶

The people with the mental problems. Er, but seems we, ...mm, will not, ...oh, sorry, [very long pauses] ...for examp... I think most likely, er, not themselves to seek that kind of help.

Mmm.

It's, it's the social workers, er, er, prob... er, to find them, to provide help for them.

Mmmm. So...

Er.

'...friends and family in China are very important to...

¹⁶ He did not elaborate on what he meant by 'social workers' and the interview moved on before I was able to explore this further.

Mmmmm.

...to give help? ...To receive help.

Mmmm, yes, and even the, like the mental help, or other, like this, er, mm, people who have mental problems may, didn't realise it, until their friends or family members find this problem couldn't solve with general physical treatment. They may realise or with other people's kind reminding, they may try to seek for the psychological help.

For XZY, there was a mixture of acceptance that the medical and psychological treatment he had received in the U.K. 'works for me', but his immediate switch back into talking about social workers and a lack of psychotherapeutic help in China was telling – family and friendship networks were the key places for help. Indeed, XZY pointed out that he was told by a family member that he was 'mad' and that he 'shouldn't be so weak, or shouldn't show weak[sic]'. His conclusion was that, in China, everyone was expected to be 'strong' and that 'it seems it's barely for men that they be kind of *weak*'.

Medical Help

It seemed from the interviews that it was easier for students to approach a doctor than a counsellor for an initial appointment, because treating *physical* ailments seemed more culturally acceptable. However, XZY commented that it would be unlikely for him to visit a GP unless there were physical symptoms, i.e. feeling sad would not be enough: 'First, if only when we feel unwell, have some physical symptoms, ...we may go to GP for help... If we have some [laugh] sad feelings, or feel unhappy, feel depressed, we'll not turn to doctor for help first'. I asked if that was a cultural phenomenon and his response was to gesticulate to his body, to which I asked for clarification about whether this was because he saw a GP as being there 'for physical... not for psychological' struggles. His answer: 'Yes... For us'.

However, C1 had a less positive opinion about seeing a doctor if she needed help. Her reply was that it would not be helpful 'because it is my *own* problem and yes they can give, they can give any, they can give some advice... for me... but I think it's not work[sic], it doesn't work. ...Because they don't know my situation and my circumstance. So, I think they, they're[sic] can't understand totally my situation'. I later asked C1 if there was anyone in South Korea that she would choose *not* to go to and speak about struggle. Her reply was that if she went to a hospital (where she located doctors' work), 'they think that I'm not mad... I'm not crazy, so I don't need to talk with that any[sic] other doctor'. When I asked her if she saw hospital as a place just for people who are 'crazy' she said, 'Yes'. It is possible that we were talking at crossed purposes – perhaps she was imagining a

mental health hospital and psychiatrists rather than GPs. Perhaps the system in South Korea was very different from what I imagined and so I missed the nuance of what she was saying. However, the strength of feeling she showed at this stage of the interview was apparent.

Turning for help

My final topic within this chapter returns to cultural concepts within the data of asking for help. I was more direct in asking in my interviews about whether the participants felt that weakness was something to be ashamed of. There was a recurring theme of weakness, itself, being something that they would not speak of easily; that there was an embarrassment somehow of struggling with something when others were (seemingly) not. C1 reflected on her English speaking level: 'when you are studying about English, other people are very, are good at reading and writing, listening, so they doesn't[sic] tell about any others problem. This is not serious, but for *me* it can be serious... ..but other people think 'it is not serious'. Sometimes, some people ignore me'. It can prevent people from seeking help sooner rather than later, as XZY explained so poignantly:

So... actually, now I look back on the experience, actually, I, um, I have to admit I was, ...I'm not strong enough [said with smile] to deal with all the things. When things was not so, how to..., not so complicated. I should turn for help earlier, rather than put off until totally become a mess, then lead to my, led to put off my dissertation, ex... extension.

XZY explained at various points during his interview that he should have sought help from his advisor, his supervisor, from a counsellor, from a GP much earlier than he did.

[But he] just thought if I have the study problem I should go to Dean of Students, or if I have need seek other advice I may go to the advice office. But for this kind of mental help [cough] all..., sometimes, because you didn't realise it, so even they are there you can't see it.

Partly, he was not expecting to find help 'from the society', 'from the outside', which XZY saw as being something that was specifically because he was Chinese. This family focus is echoed in my data, but where can students turn when they are outside of that communal culture? C1 suggested that international students studying in South Korea could 'resolve the problem with... through the internet? Yes. Write their problem on the internet and share with other persons'. K1, who talked about having a mixture of Vietnamese and British friends, suggested that course mates and friends would 'help us to walk a few steps

out of the, the pit, the bottom', but he also then immediately expressed the opinion that the international student also needed to be 'responsible for our emotions, and for our performance and for, y'know, er, make ourselves feel good' – the community, therefore, helped the person to become a good and helpful citizen once more.

S1 felt that 'an older and professional person' would be 'wiser and more patient, more understanding', whereas friends, whom she earlier commented about being trustworthy for their recommendations about where to go for help, would 'feel less helpful, I can't trust them to talk, if we talk about personal things'. However, she also felt confident that they'd 'love to help', which she was not confident about from a tutor, whom she was not sure whether 'they really *want* to listen to... personal and emotional things'. XZY commented that 'other Chinese students' also struggled with depression and difficulties and he felt that what they needed was for 'our teachers mention[sic] about this kind of help available service[sic], or "...are you OK?"'. As we have seen, however, had the teachers done this (and perhaps they already had), how would the students have responded?

The voices of students I have canvassed and interviewed feed back into my ministry context in order to challenge and inform my practice. However, it is all too easy not to hear them because of the strength of a prevailing culture or worldview. The challenge in a majority culture is that even a pastoral care approach can drown out the voices of the minority on the margins. In my context, the minority on the margins is made up of those whom the majority culture seeks to support. It may sit uncomfortably that something done out of kindness could be perceived as something that might subjugate another (cf. Lupton, 2011, p.35). However, as Lupton reflects on Micah 6:8 ('What does the Lord require of you? To act justly and to love mercy and to walk humbly with your God'), he suggests that it is possible to stop listening to what is said and to stop observing what is not said (pp.147-148). When this occurs 'mercy without justice degenerates into dependency and entitlement, preserving the power of the giver over the recipient' (p.41). In the next chapter, I seek to reflect on my findings through a postcolonial lens, picking up on these struggles of cultural assumptions and power biases. By using a postcolonial lens to respond to my data and my ministry context, I then aim to move into my final chapter of forming a theology and practice of Postcolonial Hospitality.

Conclusion

This chapter has explored one of the main themes, that of 'expectations from society', which arose from the data. It is possible to see that students both adapt to modes of care in the U.K. as well as carrying with them cultural assumptions and attitudes that affect whether and how they access this care. The data from both the interviews and

questionnaires confirms my own experience with students within my ministry context, that different strategies for getting help and expectations from different cultural backgrounds become extra hurdles for international students in receiving support. In recognising the reality of how culture affects expression of, and responses to, struggle and care, it is also possible to see how the predominance of the majority group can subjugate that of the minority group, even when seeking to be helpful to the other. To this end, my next chapter will respond to my context and data using a postcolonial lens, seeking to develop further a theology of hospitality in my ministry.

7. 'Adjustment' – Analysis through a postcolonial lens

Introduction

In the previous three chapters, I have analysed data from questionnaires and interviews from international students, providing a picture of the complex tapestry of international students' needs, covering the three main themes of 'struggle', 'strategies for getting help' and 'expectations of society'. In this chapter, I include data from my context by using anonymous vignettes to illustrate these highest-level themes in practice. I analyse these events through a postcolonial lens, which helped to make sense of the dissonance between assumptions taken for granted in places that tried to help international students and what I heard from the voices of my participants. Postcolonialism offers a critical voice to feed back into my context, because it 'call[s] into question dominance and hegemony in human relations' (Lartey, 2013, p.xvi) and seeks out 'submerged, ignored or rejected voices, to be invited to articulate their own authentic voice' (Lartey, 2013, p.xviii). Of particular note in my context is whether help through hospitality empowers students' voices to contribute fully in the creation of a safe space. My aim in this chapter is to analyse my data through this lens before moving on to a final reflection of Postcolonial Hospitality.

Through a postcolonial lens, it is possible to discern that culturally-bound assumptions take place in offering hospitality to international students. This is analogous to, and perhaps even a part of, a colonial mindset. Colonialism is 'the practice by which a powerful country directly controls less powerful countries and uses their resources to increase its own power and wealth' (Collins, 2019). Coloniality, however, 'refers to the logic, culture, and structure of the modern world-system' (Maldonado-Torres, 2017) that continues a 'hegemony over the new model of global power' including 'all forms of the control of subjectivity, culture, and especially knowledge' (Quijano, 2000, p.540; cf. Mignolo, 2007, pp.450-452). Coloniality may be either a conscious or subconscious legacy of the superiority evident in colonialism. It leads to a pervasive, invisible mindset in the 'powerful' host that the 'weaker' guest is to be understood and responded to through the host's culture. However, a colonial mindset is more conscious, imposing the host's culture on the international guest. This mindset is found in the guests also, who believe (with some justification given global realities) that a degree from a (top) British university is what they *need* in order to succeed in their own country and so submit themselves to the new country's culturally-bound pedagogy and system of care. As I suggested in Chapter Two, 'Take-Off', I do not think that the era of colonialism has ended – evidenced by a growing number of British universities and schools establishing campuses in other countries, continuing a European or Western dominance in education (Quijano, 2000, p.540; Lartey,

2003, pp.40-41). International student applications for U.K. universities are also increasing, in order to take up the 'endless opportunities' on offer, which so often do not 'correspond with [their] reality' (Wheeler and Birtle, 1993, p.116). In my context, I use the term coloniality to describe an ongoing hegemony of the culturally powerful host. I use the term colonial mindset to describe a more conscious desire in the host to see the guest influenced by (and brought into) the host's culture and the subsequent effects on the guest. International students can find themselves being forced to change in many different (sometimes subtle) ways in order to get the education for which they and their families pay so much.

After a brief review of Practical Theology and postcolonialism and the related Postcolonial Theology, I critique my choice of using the five headings from Heaney's work (2015, pp.12ff), which he uses to describe the role of critique by Postcolonialism. Heaney, as a European living and working in Africa, has an awareness of the importance of listening to the voices of students from a variety of cultures (see also Kreider and Kreider, 2011, p.200). This insight informs the structure of his introduction to his book on Postcolonial Theology, which has been apposite for my research, and includes a discussion of postcolonial critique with headings that I return to later in this chapter: 'Responding to Coloniality', 'Agency for the Marginalized', 'Hybridisation', 'Resisting Hegemony' and 'Decolonisation'.

Practical Theology and postcolonialism

Practical Theology involves recognition that 'the starting point' of practice and study 'lies in the exigencies of people's experiences of life' (Lartey, 2013, p.4; Bennett, et al., 2018, p.12). The pastoral cycle that Lartey uses reflects this starting point from people's experiences, leading to situational analysis, theological analysis, a critique of theology and then pastoral action back into lived experience (2003, pp.131-133). This cycle reflects a similar process to that of international students, arriving in a different country and embarking upon a process of observing, analysing, adjusting and accepting their new context. Postcolonial Theology, in the tradition of Liberation Theology, critiques the pervasive dominance of the theology and practice of the northern hemisphere and chooses to listen to the voices and the theological reflections of the marginalised stranger of the southern hemisphere (see Chapter Two, 'Take-Off', where I discuss briefly Jesus' commitment to the stranger). Postcolonial critique was helpful in analysing the participants' experiences, which led to an analysis of a theology of hospitality worked out in Europe and North America, as well as of the pastoral action fed back into my practice.

For international students, the process of analysing their experiences often takes place in an intense but brief space of time before returning home, where begins another journey of further reflection, adjustment and practice back into their passport culture. They will sound and look familiar to family and friends back home, but their experiences of life and struggle away from their home culture will have changed them so that they will not be (quite) the same person as before. This has been my experience too, where 'new insights and knowledge destabilises the familiar, taken-for-granted and homely' (Bennett, et al., 2018, p.9).

Mirroring this process faced by international students, this chapter is called 'Adjustment', which is one of the stages on the Culture Shock curve (see Figure 3). The 'Adjustment' stage comes after the 'Honeymoon' period (one of exploration and excitement) and the 'Anxiety' period (one that involves sometimes overwhelming sensations of confusion and struggle). The term 'Adjustment' gives a sense of getting to a place where one can observe, analyse and then respond to the situation. As international students attempt this process, they can be met by an attitude from the host, containing a 'we know what is good for you' bias, possibly without first asking and hearing what the students are saying they have learnt and need. There is a risk that international students may be seen to be like blank canvases when it comes to their care needs. The role of observation, translation and critique of care is sometimes bypassed in order to reach a more immediate action of giving help (which is perhaps understandable given the high number of international students in need). Postcolonial critique, however, highlights an often-unrecognised colonial mentality that can still be at work in care giving; when the dominant culture becomes the voice that is heard, to the detriment of those who remain voiceless (cf. Bonhoeffer, 1965, pp.324-325).

Voices of the voiceless

There are a variety of reasons that voices are not heard in intercultural care contexts. When two parties hold culturally different approaches, understanding is difficult. The outer 'layer' of culture (clothes, customs, language and practices) can be learnt more quickly than the implicit values in a culture – 'the invisible software of our minds' (Hofstede, Hofstede and Minkov, 2010, p.23). It is possible, therefore, for international students to learn English, dress for different weather, learn to stomach new food, adapt to different customs, but still not understand the new culture they live in. Likewise, it is possible for pastoral caregivers to listen, understand the words, hear the struggles, be keen to help the individual to grow in strength, but still not understand a culturally appropriate path forward for the student.

However, another reason why minority voices are not heard across cultures is because international students may say something that is inconvenient for those providing care to hear. Hofstede, Hofstede and Minkov write about the cycle of reactions that people from host cultures go through when meeting someone from another culture, beginning with curiosity about the visitor and moving to ethnocentrism – where hosts ‘will evaluate the visitor by the standards of their [host] culture’, where their ‘evaluation tends to be unfavourable’ (2010, p.387). Hosts are inclined only to move into a ‘polycentric’ phase if they are ‘regularly exposed to foreign visitors’ and it is at this stage that they ‘will develop the ability to understand foreigners according to these foreigners’ own standards’ (p.387). This process requires conscious effort and change, which is hard work. The suggestion that ‘the software of the machines [is] globalized’ is challenged by the reality that ‘the software of the minds that use them is not’ (p.391). It is therefore not as simple as learning about another culture, but rather seeing ‘the relative position of the two cultures’ in relation to each other (Meyer, 2014, p.22). To further complicate this process, each individual is unique even when they are raised in the same culture as another. It is dangerous for hosts and guests to assume that they know exactly how the other will respond based on what they know about ‘their cultural background’ (Meyer, 2014, p.252).

Data from the questionnaires and interviews showed that students’ values and backgrounds did not always fit into the prevailing host culture leading to feelings of isolation, loneliness and struggle. Even accessing help required participants to speak in a language that was not their heart language, or to speak on the phone to book an appointment, which they found hard to do. Thus, the host culture can run the risk of dominating the guests even by the way they are required to ask for help. This complexity makes it hard to see how already-overstretched systems of care in Higher Education, GP practices, counselling services and voluntary organisations, can stretch further to accommodate such difference. The place where I heard most about these struggles from international students was within my own home in a smaller, hospitality setting.

Postcolonial theory challenges readers and practitioners to a constructive dialogue between majority and minority groups, especially including the dogged pursuit of giving space to a voice from those groups who have been silenced by the stronger majority. In a context where one culture dominates that of many others, Postcolonial Theology reminds practitioners that all human beings are created equally in the image of God (Lartey, 2013, p.125; see Kramer and Gawlick, 2003, p.24) and that without this focus our theology will be ‘developed only for the Western ghetto’ (Hu, 2009). Postcolonial Theology calls attention to the need to recognise the contexts within which theology is practised and how the voices of others give ‘insightful reflection’ (Hu, 2009) on the kaleidoscopic colours of the gospel of Christ, which is a ‘many-sided diamond’ (Georges, 2016, p.13). This call

to listen is also a key component in the process of intercultural pastoral care, which 'will be attuned to the voices of the silenced' as well as the non-verbal 'silence of the voiceless' (Lartey, 2013, p.122). If dominant cultures subjugate those of the stranger, the risk is that the 'hybridised identities' of individuals (Hu, 2009) are overlooked and our understanding of human beings as created equally and made in the image of God is put in jeopardy. Additionally, if the outworking of faith in Christ is demonstrated through love of the stranger ('I was a stranger and you invited me in', Matthew 25:31-36), and upholding those in need ('The Lord watches over the alien', Psalm 146:7-9), postcolonialism cautions me as a practitioner to 'listen carefully their voices' [sic], but also to allow those voices to impact the status quo of my theology and practice; to listen and to act.

Postcolonial Theology: a critical tool for understanding

Postcolonial Theology has arisen out of a desire to 'unveil colonialisms and imperialisms' (Heaney, 2015, p.1), where one culture (be that political, religious, military or economic) is imposed over that of another. It takes Liberation Theology to another stage of sophistication by its recognition of the extent to which the latter is indebted to the intellectual tradition of Europe and North America. It offers an argument for the recognition of theology emerging from a multiplicity of contexts, less influenced by the theology of the colonisers. Postcolonial Theology is a huge field of study with 'disparate' outworkings, making it hard to define (Slemon, 1996, pp.178-179) and with its scholars drawing broadly and deeply from a variety of sources; for example, anthropology, cultural studies, human geography, psychoanalysis, sociology and philosophy (Heaney, 2015, p.11; and see Young, 2001, p.67). This breadth and depth of field attracted me, because it encompassed many areas of my ministry but also because it is not just about knowing more (about struggle and care), but somehow hearing *from* different cultures (about struggle and care) (see Young, 2009, p.15).

Sugirtharajah describes Postcolonial Theology as a 'critical stance' and a language that gives 'favour' to the voices of the marginalised (2003, pp.13-16). Here, one can see echoes from a theology of liberation, although Postcolonial Theology widens the scope from Liberation Theology's 'preferential option for the poor' (Gutierrez, 1973, p.xxv), to recognise and analyse all situations where there are abuses of power, seeking dialogue between the two cultures, undermining 'neatly demarcated categories and apparently straightforward causal relations and power relations' (Heaney, 2015, p.18). This is not so that one culture is favoured over another, but so that hybridisation and a rejection of hegemony is encouraged, leading to an opportunity for dialogue and a recognition of different perspectives. The focus falls on the voice of the 'different', who may or may not be in a position of power over the other.

The field of Postcolonial Theology has grown most rapidly in African, Latin American and East Asian contexts; in countries that have experienced colonisation. However, Postcolonial Theology refers not only to theology coming out from these contexts, but it is also a process of recognising ways in which people and cultures can be subject under any who are more powerful than they are. In mission contexts, this has led to people being seen as 'missiological objects', rather than 'theological subjects' in their own story (Heaney, 2015, p.27). In imperialistic cultural terms, some cultures were viewed as 'sub-human' and peoples belittled for being different from the dominant, Western culture (cf. Heaney, 2015, p.210). A postcolonial critique in my context actively stands against this (often unthinking) domination, particularly when it leads to the international student being subjugated to behave in a way that is difficult or even impossible (especially when they return home). In Postcolonialism, the different 'other' is placed at the centre of reflection and 'Western categories are confronted through deliberate discussion and analysis' (Bradnick, 2011). Postcolonial Theology, therefore, puts a call for all people to be equal before God at the centre of its critique. Learning about Jesus and the practice he calls for within the scriptures includes, therefore, not only consideration of the stranger, but also action to/with the stranger ('whatever you did for one of the least of these... you did for me', Matthew 25:40).

I used a postcolonial critique, therefore, for several reasons. First, it was a lens that enabled me to question established norms, including of an evangelicalism that could '[mimic] colonial models in their own mission strategies' (Smith, Lalitha and Hawk, 2014, pp.25-26). Second, postcolonial critique 'insists on being discursively slippery, unstable, elusive, unfixable, and multiple' (Kwan, 2014, p.5), which reflected the dialectic approach I had taken in Stage 1 between a disparate group of voices. The commitment not to 'exclude marginal voices from this conversation' (Hu, 2014, p.17) enables the process of a 'multilateral exchange between biblical text, tradition, reason and context among various dialogue partners' (p.17) to be challenged by the voices of my respondents. Third, postcolonialism focuses on the 'web of relationships in which both the ostensibly powerful and the ostensibly powerless are trapped' (Kwan, 2014, p.63), which reflected the complexity of struggle for international students – often representing a rich elite from their home culture and paying for a commodity in another country, but finding themselves operating in an alien and confusing setting where the rules were different. Postcolonial critique also resists the 'colonial imagination of the West vs. non-West binarism' (Sugirtharajah, 2001, p.193), which 'for many, relies too much and too heavily on the modern binary oppositional language' (Kwan, 2014, p.30; Woo, 2002, p.20). This fluid approach to recognising the need for 'self-knowledge' that takes place from 'involvement

with oppressed persons' (Mananzan, 1989, p.111) reflected my own process of analysis and self-reflexivity through my research journey.

Postcolonial Theology: written from different perspectives

I chose Heaney's work (2014, 2015 & 2019) as a postcolonial lens in my thesis, because he works with people from a culture that is not his own and seeks to apply a postcolonial lens as a Westerner in this context, which is my own professional and researcher situation. Heaney recognises that those 'who have suffered at the hands of Europe, especially in the era of high imperialism, are at the heart of post-colonialism' (2019, p.29), however he also states that 'easy binaries of difference' of nativism should be avoided 'in favor of a more expansive intercultural postcolonialism' (p.29). As a Western voice, however, I am conscious of the need to hear perspectives from non-Western postcolonial voices, because they offer a challenge from the colonised 'other' to the coloniser. My research not only needs to hear the voices of my participants, therefore, but also the voices of postcolonial writers who represent the countries of my participants and have reflected on oppression and suppression under the hand of coloniality.

Heaney writes from an African context and most of my respondents were from East Asia, so I also turned to East Asian postcolonial writers. There is a notable difference between the postcolonial critique of Heaney and those of East Asian postcolonial writers (Kwok, 1989, 1997 & 2005; Mananzan, 1989; Sugirtharajah, 2001 & 2003; Wong, 2002; Yee, 2006; Hu, 2014; Kwan, 2014 & 2016). Most particularly, there is the comparative lack of anger in Heaney's work. Heaney writes about postcolonial critique, focussing on similar aspects of postcolonial theology as his East Asian counterparts, such as hybridity (Heaney, 2019, p.5; cf. Kwan, 2014, p.69; Kwok, 2005, p.90), listening to the voices of the marginalised (Heaney, 2019, p.7; cf. Hu, 2014, p.17) and decolonisation (Heaney, 2015, p.21; cf. Kwok, 2005, p.7; Smith, Lalitha & Hawk, 2014, pp.25-26). However, there is a far more subversive tone in East Asian postcolonial writing, where 'it sets itself against Western theologies, and it considers the West culturally or/and politically an oppressor against whom it has to fight' (Kwan, 2014, p.2). East Asian postcolonial theology seeks to make 'whiteness visible' when 'creating our own biblical hermeneutics' (Yee, 2006, p.27). Where Heaney points towards postcolonialism as being a 'criticism' (2014, p.31), Kwan states that postcolonialism from East Asia demonstrates a 'repugnance toward the West and its theologies' (Kwan, 2014, p.2).

The anger that is palpable in reading East Asian postcolonial theologians is not something that is reflected in my data from participants. It left me asking whether students did not express anger at their struggles because they did not feel angry, whether they made a

pragmatic decision to benefit from a system of education even if they struggled with/under it, or whether they felt angry, but did not express it or did not feel at liberty to express it within the context and culture they found themselves. East Asian postcolonial voices actively make choices to 'disengage' from colonial systems (see Kwok, 2005, pp.2-3; cf. Kwok, 1997, p.119), making a practice 'that is deconstructive of Eurocentric ideology' (Kwan, 2014, p.5). For this reason, East Asian postcolonial writers provide important and critical challenges into Heaney's writing and my context, as those who see and name colonial oppression and seek to resist it, creating a 'state of colonial hybridity' (Kwan, 2014, p.92). The challenge from East Asian perspectives is a destabilisation of the assumptions of the *status quo* (Sugirtharajah, 2003, p.8), not beginning 'from Western theology and foreign concepts' (Kwok, 1989, p.98), and taking place in order to '[crack] the dominant discourse' (Kwan, 2014, p.92). These are powerful statements, written from the perspective of those who have seen and experienced coloniality, whereas Heaney describes the challenge as something that he has witnessed or reflected upon; as something that has happened to 'those who have been colonized' (Heaney, 2019, p.6). Perhaps, postcolonial theology, when written from the perspective of a white, Western coloniser (whether I want to see myself as such or not) means that the tone is more of a call to myself and others to 'interrogate' texts and historical realities and call people to 'intercultural conversation' (Heaney, 2019, p.29), but it loses some of the power that comes from the perspectives of those who have experienced colonisation. I cannot speak as a colonised person nor can I represent East Asian voices (cf. Kwok, 2005, p.127), but if postcolonial theology seeks to resist 'us-versus-them thinking' (Heaney, 2019, p.34), then my own role (and that of Heaney's), as a relatively powerful Western person, is also important as I view my context and data through a postcolonial lens. I am challenged, but I also choose to identify that challenge for others to see, placing the voices of marginalised others in view so that, together, we can 'raise new questions that have not been asked before' (Kwok, 2005, p.169; cf. Dreyer, 2016, p.146).

For the framework of the rest of this chapter, I will use and elaborate upon the five areas of postcolonial critique, which Heaney defines as: 'Responding to Coloniality', 'Agency for the Marginalized', 'Hybridisation', 'Resisting Hegemony' and 'Decolonisation' (2015, pp.12-21; cf. Lartey, 2013, pp.xvi-xviii). In using these five areas, I intend to show a bidirectional dialogue from my data upon the headings and from the headings upon my data.

'Your house is our house!' – Responding to Coloniality

It was Christmas time and we had spent half a term meeting over a meal each week with around fifteen East Asian students. The group was made up of students

who were Christians and those who were not. Students had been part of loading and unloading the dishwasher, helping serve each other food, discussing the Bible together and laughing together. As Christmas approached, students had been invited to decorate the Christmas tree in the Annex attached to our house. It felt like quite a close group. One evening, whilst I was adding extra tins of chopped tomatoes to a stew so that it would make the meal go further for the five extra students who had just walked through the door, a Chinese student asked me about my family and home. I suppose he had seen so many people helping in the kitchen that it was unclear whose house it was. When he found out that I had three children, he asked where they were. I explained that they were asleep.

'Asleep! Where?' (He sounded worried.)

'Upstairs'.

'Upstairs? ...Up there?.'

'Yes'.

'Oh, so you live here?'

'Yes'.

*'Ohhhhh! So, **our** house is **your** house!'*

'Yes!'

As postcolonial critique opposes colonialism, Heaney describes the need to know what is being opposed, namely hegemony and imperialism, 'hold[ing] in view the experience of the subjugated' (2015, p.12). Heaney sees imperialism as a 'process that begins in the metropolis towards the domination and control of others' (2015, p.13). Heaney discusses the link between imperialism and colonialism, and which comes first (2015, p.13), but he describes the experience of living under imperialism and colonialism being little different. Where imperialism creates an empire and spreads, colonialism maintains a colony or territory by people from another culture. An ongoing colonial mentality can insist that only one context matters (that of the powerful), leading to the subjugation of minority cultures in the face of the dominant. As discussed in Chapter Two, 'Take-Off', we are none of us free from culture. Jesus, too, was not 'culture-less' (Hu, 2009), but embodied in a particular context in time and history. However, he also challenged the powerful elite, whether they be the intellectuals (Matthew 23) or the powerful who ruled the Temple and its practices (Matthew 21:12-16), seeking to highlight evil and hypocrisy (Matthew 23:13-39). Those who would seek to follow him are challenged also to speak out against injustice and the domination of the needy. The inherent risk of being an institution of any sort (whether charity-based or educational), is that the culture and aims of the larger body can hold higher influence over that of individuals or minority cultures within it. The colonised minority can 'remain hostile to the Christian church because it continues to signify the pain and suffering of the colonial contact' (Kwok, 2005, p.43), but, by stepping outside of the

institution and opening a home, there is an opportunity to 'call into question dominance and hegemony in human relations' (Lartey, 2013, p.xvi).

The vignette above illustrates how the activity of sharing a meal together became a natural point for the student to declare that the space they met in each week was theirs as much as it was ours; perhaps even theirs *before* it was ours. It illustrates postcolonial discussion moving from theory into practice. The inherent risk of Postcolonialism being discussed in an academic setting is that it is in the institution – the powerful – where the 'small' or 'different' can be subjugated (cf. Heaney, 2015, p.13). Responding to coloniality takes more than a recognition of what is being opposed, but also requires actions within the smaller, minority places – our homes.

Friends International's website declares, 'We support international students in the U.K.'.¹⁷ This tagline permeates the ethos and aims of the organisation, inviting staff to show the love of Christ to each international student they have contact with. As highlighted in Chapter Four, 'Landing', volunteers in Norwich saw their ministry as one of 'friendship', of being a 'listening ear', of offering 'care', in order 'to show the love of Christ', and 'to just be there'. The inherent risk of being from the dominant culture, however, is to assume what this love and friendship looks like. One student commented, 'I'm not accustomed to the culture of U.K. and I'm foreigner here so that I feel kind of isolated'. This sense of not being on an equal footing with others is key for whether/how students reach out to others. My interaction with the student in the above vignette was a pivotal point for me in recognising the ownership that students had over our/their house, but also that it was much harder to allow that space to be used freely than it was to organise a programme of events that have set times and limits to them. One student wrote in their questionnaire about what they had found difficult and they answered, 'walking out of my comfortable circle'. Another wrote about a 'fear of getting to make foreign friends'. It is worth noting the use of the word 'fear' – it is not just a struggle, but goes deeper than that. Putting on activities and events may fill the time and may be part of friendships forming, but it may also be a place where students 'don't know how to be friend[sic] with local people'. In my own context, hospitality is a key component of the ministry and perhaps a place where 'comfortable circles' can be widened, and fears put to rest about those who are foreign and 'other'. Hospitality is not always easy (Callow, 2017, pp.30-33) and there are two dynamics within this ministry that I will discuss in the light of this first postcolonial heading; first, the power dynamic with the potential to lead to colonial behaviours and, second, whether friendship is the key to challenging this dynamic.

¹⁷ See <https://friendsinternational.uk>

Naming the power dynamic in hospitality

There is an inherent bias of power in a relationship where one opens up their home to another – one person is offering something, and the other is the recipient. Without recognition of this power dynamic it is easy to default to one dominating over another, even if there are good intentions of being supportive. In designing and building the annex, the aim was to provide a space that students could use in such a way that it became as much their space as possible. Students were invited to be involved in choosing paint colours, painting, DIY jobs, making cushions and bunting etc. This led to greater levels of bidirectionality in relationships – where all were serving each other. (I return later to the temporary nature of this co-creative process.) The following verses are often used within Friends International to reflect on its ministry: ‘All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need’ (Acts 2:44-45). This biblical example of sharing property is challenging in itself, but a postcolonial lens also asks the question, ‘who is giving to whom?’. In our own way, we enacted Acts 2:44-45 through making a building available to students, near to campus, homelike (in that it was in our house with a door through into our kitchen) and regularly used for student events. However, it was still our home, it is still based in our country as opposed to the students’ country and it is still something that students are invited into. We are the ones who hold the key and are answerable to the bank for the mortgage. We pay the bills and fix the breakages. A postcolonial lens highlighted the power dynamic of ‘host’ and ‘guest’, showing that it continues to exist, but also demonstrated how the act of joining together in the building work enabled some sense of ownership of this house by the students. One participant commented that, to be strong, someone should ‘never be weak in their emotions’. Responding to coloniality could involve a recognition that different cultures view weakness in a variety of ways and that it is not just about offering students support in their struggles, but also of offering a space for them to be strong, where they are appreciated for attributes held highly in their home culture. When we built the annex, students had the opportunity to give their time, skills and enthusiasm, not just to be supported in their struggles. They helped us, particularly when we felt exhausted by the process.

Naming the power relationships does not deny their existence, but rather it highlights them so that they can be explored, where people’s ‘starting points’ are distinguished from that of another; for example, an individualistic cultural perspective begins from a different starting point on the relational continuum than a communal cultural perspective, which begins at the opposite point on the spectrum (Trompenaars and Hampden-Turner, 2012, p.39; cf. Lee, 2002, p.148). An individual from an individualistic culture will begin from a point that focusses on the individual’s needs, but will still work through the relational continuum, moving round to community. Similarly, a person from a more communal

society will include the voice of the individual even if it does not begin with it (see Figure 34; cf. Trompenaars and Hampden-Turner, 2012, p.362). Hospitality can be the space in the middle of this continuum, around which people from different cultures can begin and continue their processing without an assumption of where their starting point (shown by the dots) 'should' be. Providing a safe space allows individuals to explore one another's cultural backgrounds without one cultural voice asserting normalcy over another.



Figure 34: Hospitality Continuum

Friendship?

Friendship can be seen as the counterbalance to a power bias. The very name 'Friends International' suggests that friendship is core to its vision, striving 'to allow the stranger into our private worlds for a moment, to make the stranger feel at home' (Keifert, 1992, p.8). Keifert argues that the 'provision of hospitality' actually involves being 'prepared to have the tables turned, to discover that we are the guests in need of hospitality' (p.59; cf. Luke 24:13-35). The focus in responding to coloniality is not to aim for friendship for the purpose that the other must somehow be drawn close to us, or that the one who is different from us must now approach a situation from a similar point of view. Rather, it is to provide an inhabited space where differences, power dynamics and relationships can take place, be noticed and responded to. Within that space, friendships can form (or not) quickly or slowly; they can be long-term or short-term. However, hospitality 'creates a space in which transformation can occur' (Lewis, in Challies, 2016); a place where support is offered and received by both host and guest.

Taking Heaney's call to respond to colonial dominance involves resisting the urge to enforce a 'helping' culture over a 'helped' culture within that space. Friendships are very often formed, but it is not the hallmark of this response. It would be fair to say, on reflection, that now the building work is over in our home, and the space is being used multiple times each week, we have lost some of this dynamic, because the people involved in the building and making have returned back home and a new group of students has arrived, who do not have ownership over the space in quite the same way. The postcolonial lens

is a helpful perspective on my context to revisit, continually, our response to coloniality within our ministry, resisting the laziness of accepting that hosts 'run things' and students 'fit in' (see Chapter Two, 'Take-Off', for further discussion on friendship; cf. Russell, 2009, p.46). A postcolonial lens also helps to identify that a practice that may have continued through an aversion towards doing something differently, can lead to an embedding of 'blindness' to coloniality (Hu, 2009). This, therefore, needs challenging through revisiting the hospitable space and exploring the relationships that are taking place within it.

The challenge of responding to coloniality is to identify its existence in the first place, a difficult task where it not only takes place in 'physical spaces, but also psychological' ones (Heaney, 2019, p.37; cf. Smith, Lalita and Hawk, 2014, pp.25-26). Just as my data demonstrated how the work of hospitality upturned a sense of ownership of a place, Heaney's call to respond to coloniality is more proactive than regarding this change as being inevitable. Power relationships that exist in hospitality between host and guest need to be named for the sake of recognising that a colonial mindset can continue, even in an activity that is viewed in such a positive and friendly light.

Knitting – Agency for the Marginalised

Heaney refers to postcolonialism as the 'Agency for the Marginalized' (2015, p.15), where there is a dialectical approach between Western and non-Western thought (p.15; cf. Young, 2001, p.68). This conversation includes hearing the experiences from those on the margins, but also allowing those voices to critique the powerful majority. I include a story from my second Stage 1 paper (see Appendix 2), about how a lady from a local church, who enjoyed knitting, started meeting with a few international students to teach them how to knit. This multi-cultural group helped the students to speak and be heard by one another. A student, Linda,¹⁸ whom I knew well, was part of this group and reflected on how helpful it had been for her in discussing her hopes and dreams for the future.

Something beautiful grew out of this small group. It wasn't on a term card, or part of a strategic plan, or providing professional care for those in need. And yet it did provide care. Linda later told me of her Japanese friend who was incredibly lonely, so much so that she ended up at the university GP who prescribed antidepressants and counselling. She felt so ashamed by this that she didn't tell her parents, who would have disagreed with this form of treatment. Linda told me quietly, *'I think the knitting group might have helped her too'*, but by that point the student was considering quitting her course. She later returned home.

¹⁸ Not her real name, but her story is included with her permission.

There is something so poignant about Linda's words. The Japanese student sought help and she received help, but it was not a help that was culturally appropriate for her. Her main problem was loneliness, but she did not have a place to explore that or to find ways to do anything about it. It is not that the care provider did not care. It was not that the care provider did not listen or act. It is that it is hard to understand what is needed or even to have the cultural awareness to know what is being asked for without first being able to understand.

Not just listening but seeking to understand

One of the attributes of postcolonialising activities is that they are 'polyvocal' (Lartey, 2013, p.xviii), critiquing the dominance of one structure over another (cf. Bennett Moore, 2002, p.118). Lartey draws on biblical narratives of Babel and Pentecost and concludes that the 'postcolonializer actively seeks out other voices, especially submerged, ignored or rejected voices, to be invited to articulate their own authentic voice' (2013, p.xviii). Lartey argues that a postcolonial reading of the story of the Tower of Babel showed 'a departure from the diversity of creation' and that the single language and culture had produced 'a hegemonic, power-hoarding, name-seeking group of humans,' which God opposed and confounded (2013, p.2). At Pentecost (Acts 2:1-41), God's love of diversity and multiculturalism is again seen, but this time people hear each other and understand each other. It is not just providing a space for people to speak and listen, but also to *understand*, which often involves a long and complicated process (cf. Gordon, 1996, pp.200-202; cf. Eleftheriadou, 1994). The complexity of intercultural care can lead to international students sometimes opting out of the care provided (for example, not seeing a doctor or a counsellor), or opting into it and not understanding or being misunderstood. International students have particular needs, but they need to access help through mainstream provision (Gordon, 1996, p.204). The one participant who wrote that she had sought help through a psychotherapist had lived in America for several years prior to coming to the U.K. and so had some experience of this different system. The volume of pastoral need in Higher Education settings, as well as the variety of perceptions about the care provided, can swamp those trying to take time to understand a person beyond the surface levels about their culture, risking the loss of polyvocal care.

There is something powerfully moving about the experience of the Japanese student, who experienced marginalisation from two places: from her place of study (because she felt so lonely and did not understand the system of care being offered to her) and from her family (because she knew they disapproved of medication for depression and perhaps even disapproved of mental health conditions in the first place). Providing a place where experiences and expectations of different cultures can be explored offers a slower pace

of cultural bombardment. This helps to understand what is taking place, but also for each individual to interpret it in order to take their next steps.

'Spontaneity and simplicity'

Smaller organisations, such as Friends International, can provide a niche provision in the area of combining intercultural skill with love (Campbell, 1985, p.14; cf. Pohl, 2012). Whilst this ministry may take 'numerous forms' it 'revolves around one central theme – servanthood' (Campbell, 1985, p.28). This fluidity in ministry is key to being 'determined' in making the choice to listen and respond to 'difference' in another (Kwok, 2005, pp.2-3) and in choosing to focus on difference, as opposed to sameness between individuals (Grant, 1999, p.107; cf. Lartey, 2003, p.34). Assessing how people 'view their individual, group and cultural identity' (Grant, 1999, p.116) is essential in loving a person with understanding; learning about their own perspective and assumed culture, as well as our own (Augsberger, 1986, p.18; cf. Trompenaars and Hampden-Turner, 2012, p.7).

The challenge of Postcolonialism to my ministry context is to call it back to that of listening to the different minority voices. This valuing of difference is a stance that mirrors the life and ministry of Jesus, who sought out people on the margins ('many tax collectors and 'sinners' came and ate with him', Matthew 9:9-13; 'All the people saw this and began to mutter, "He has gone to be the guest of a 'sinner'"', Luke 19:1-10; 'When a Samaritan woman came to draw water...', John 4:1-26). Perhaps familiarity with these parts of scripture on the part of such organisations as Friends International and those who volunteer with them, lends an immunity to the inherent challenge of learning and sharing with 'the other' (see, for example, Luke 7:36-50 where Jesus teaches the Pharisees by highlighting and commending the actions of a woman of whom the Pharisees disapproved; see also Mark 7:24-30 where Jesus commends the faith of a Syro-Phoenician woman). Where there is learning and sharing together, there is the ability to be involved in 'poiesis', where an understanding of one another comes into being together (Butcher and McGrath, 2004, p.548). My focus in highlighting this aspect of 'non-professional' relationships is that there can be a bidirectionality where vulnerability can be evident on both sides¹⁹ as well as an interplay of voices and cultures.

The process of listening to the voiceless offers not just a challenge to those from a dominant system to listen to the marginalised other, but also a call to suppressed communities to use their voice to 'exorcize from our minds all lingering vestiges of imperialism' (Kwok, 1997, p.119) and to be 'bold enough to experiment with many different

¹⁹ I recognise the complexity of what 'best practice' looks like in this context, where vulnerable parties (on either side) are protected and where meeting someone's needs is not the driving force within someone's ministry.

forms of cultural dialogues' (Kwok, 2005, p.161). Participants from my data talked about their struggles, they also made occasional complaints about what they found difficult, but a postcolonial critique takes that complaint further and highlights, analyses and stands against the wider ideology at work (Mananzan, 1989, p.101). A challenge from Heaney's work for Friends International is that a call to recognise the opportunity to show love (Campbell, 1985, p.14) involves a 'critical awareness ...that not only names the presence of one's context and formation, but also asks: Who is made invisible in this particularity?' (Heaney, 2019, p.74). I would argue that agency for the marginalised confronts dominant cultures with the challenge to 'testify to a God who works against ethnocentricity and chooses diversity to reveal divine grace' (Heaney, 2019, p.136). This requires holding in tension the existence of spontaneous acts of love and charity with the painful reality that it will be no simple task to 'listen well' in order to understand 'the forces that had been unleashed through the merger of Christian theology and colonial aspirations' (Green, 2014, p.21). It includes identifying, naming and challenging coloniality, not just on the part of the coloniser, but also from the voices of the marginalised, where critical awareness must be nourished (Heaney, 2019, p.74).

Worshipping idols – Hybridisation

Heaney describes 'Hybridisation' as neither a negative nor positive activity in itself. It can take place organically or intentionally, the former resulting in 'new dialects, languages, or worldviews' (2015, pp.16-17) and the latter aimed 'at avoiding or undermining difference' (p.17). The key in challenging colonialism is not to return to the idea of culture as a noun (as discussed in Chapter Two, 'Take-Off'), where one culture overrides another, or one culture needing to be preserved as if behind glass. Instead, it recognises culture's changing, gerundic quality, standing against an expectation that minority groups will be subsumed into the dominant group, or that change is somehow wrong. The sense from students that they had to fit in and make the most of their time in the U.K. is one of the threads that runs throughout my data. This pressure led to high expectations and stress to fit in and achieve. However, in trying to fit in, they ended up behaving and thinking in ways that were not naturally part of their home cultures. There was an assumption that they felt they needed to experience a Western style education, but that they were surprised by their feelings of the differences they encountered.

Intercultural care does not require us to be experts about every culture or topic, nor to be ready-equipped for every moral quandary that comes up. The challenge lies in how to be a part of an untangling of complexities (of scripture and its own cultural contexts, of our own backgrounds, of others' backgrounds). The recognition that 'culture becomes visible on the boundary, in comparison, in contrast' (Augsberger, 1986, p.18) helps to recognise

that our 'normal' is not someone else's 'normal'; that our normal will be impacted by someone else's and vice versa. This process of hybridisation was demonstrated in a gathering of Christians from a variety of cultural backgrounds in our home whilst discussing Exodus 20:4-6 together.

A British Christian expressed the view that 'idol worship' did not really exist 'these days', unless idolatry occurred in issues of money, security or image. She felt that this topic of idol worship did not seem to have much relevance for her in a Western context and seemed fairly dismissive of the idea of people offering worship to objects of stone or wood. She represented her Western culture strongly and nearly closed down further discussion of the topic in how she approached it.

Thankfully the group was fairly close, after weeks of meeting together, and a Chinese student asked, quietly, what he should do when his family gathered each year at the grave of his family ancestors in order to burn money and offer food offerings to them. As the oldest son, the duty fell to him to fulfil this important part of family life and it raised a quandary for him: Should he burn money and thus be seen to 'worship' them? Should he burn the money but remember that it was out of honour for them rather than worshipping them? Should he go with his family, but stand back whilst his family join in the annual ritual together? Should he not go at all and risk dishonouring his ancestors and bring shame on his family? Should he speak to his family about his new faith and hope they would understand?

His courage in sharing his own experiences really impacted the group and, in particular, the British person. The discussion that followed included confusion and ignorance; exploration and movement; listening and change. Through this time, the British Christian moved from a position of dismissing the topic to one of being very deeply challenged by it. It upended her perception of issues facing Christians in other cultures, but also her own attitudes. It was not a view she had been exposed to in her mostly Western Church background and she was changed because of it.

This challenge of interculturality is much like the one early Christians were faced with in the first century C.E. It is impossible to know exactly what these times were like and Meeks writes about the risks of both sociological interpretation and exegetical critique of biblical texts (1983, p.5). Using a sociological exegetical method of interpretation can risk 'polarising' the backgrounds of the New Testament writers between, for example, 'Jewish' and 'Gentile'. Kwok concluded that 'Paul's identity was never so clear-cut, and in today's postcolonial parlance, his identity must be considered as highly hybridized' (2005, p.90). Exegetical critique also requires interpretation of texts about a group of people that 'even

at the earliest moment... was already a complex movement taking form within several complex societies' (Meeks, 1983, p.5). A postcolonial lens calls the reader back to a view that recognises the complexity of cultures colliding and assimilating, evolving and engaging with each other. The dialectic nature of postcolonial thought does not see the other as a 'binary opposite' (Heaney, 2015, p.17), because engagement with the other means that both can come away changed. Within my ministry context, living out this calling, whilst being on the edge of society (and sometimes also on the edge of church ministries), includes holding in balance a commitment to scripture and recognising a hybridity of interpretation and practice.

I come back to the sense in which it is space that is important here – where students, volunteers and staff can explore difference through a 'relational hermeneutic' (Todd, 2013, p.82) and find a new way forward in this space. Indeed, a path discovered together may be relevant for the time students are studying in the U.K., but becomes obsolete when they return home, where the thinking and processing continues and changes. What remains is not the culture they have been studying in, but the ability to make sense of processing different cultures and practices. Heaney concludes that hybridising has 'a decolonizing effect when it is resistance against powers and practices that are pushing for the erasure of local differences' (2015, p.19). It is not, therefore, enough to recognise and celebrate people's differences whilst also assuming and enforcing that they follow a Western pattern of help and care. It is the actions of the minority that seek to challenge the majority assumptions of power in how they set the agenda for care.

A question regularly discussed within Friends International was whether British Christians recognised the challenges of Asian churches becoming 'replicas of their Western counterparts' (Kwan, 2014, p.4) and the problems that this presented in constructing 'an autonomous religion of Christianity for Asian Christians' (Wong, 2002, pp.22-23). The question from this heading back into my data is to ask how a colonial culture can be subverted by mixing it with the 'cultural practices, language, philosophy and texts from the colonized culture' (Heaney, 2019, p.5) at every level – pedagogical, theological, practical and relational. In this way, the focus would not remain on international students taking British practices home to their local churches, but on how British churches and practices are impacted by their intercultural interactions with students. One way of knowing this has been successful will be to see what 'impact' these interactions have had 'on theology and practice' (Heaney, 2019, pp.28-29), which will include 'counterreadings of history and theological voices that criticize dominant cultures' (p.152). This call to hybridisation is one that lands in my data and context with a challenge, but does not resonate with current practice in Friends International (and, more widely, in higher education institutions) – there

is an awareness of Western hegemony, but little to no movement to challenge or subvert it.

Buddha and Christmas trees – Resisting hegemony

Where hybridity can be a negative or positive action, ‘resisting hegemony’ is a more active voice against coloniality. For an evangelical, cross-cultural mission organisation, it is important to seek a path ahead that honours the complexity of cultures represented within the ministry. Heaney describes resisting hegemony as a choice to speak out about the bias of power that exists in the dominant culture. Drawing on the work of Said (1978, p.95), Heaney highlights that academia can become a powerful tool used by Western societies over other cultures (2015, p.20), making it hard to challenge, because the benefits of this ‘majority culture’ are highly regarded by international students.

Given that my ministry context is based working with students who are studying in Higher Education establishments, this challenge about academia and its setting is pertinent. However, when working for a Christian organisation, it is imperative that staff are mindful of the possible abuse of power over another, especially as it works out from having a clear sense of calling to witnessing to the life, death and resurrection of Jesus Christ. There is a need for staff and volunteers to approach practice with humble dialogue and a willingness to learn. Given the volume of responses about uncertainty and confusion from respondents in the data, it is clear that they felt back-footed and out of their depth for at least some part of their time studying in the U.K. This confusion can leave way for hegemonic answers – seeking to set the record straight and provide the ‘correct’ action as a result. Or their ‘question marks’ can be met with clarifying questions in return and silence whilst they ‘words search’ in their minds.

Whereas much of Church ministry revolves around members of its own community (spiritually and/or geographically), the work of Friends International is often based on the margins of churches with students who may or may not profess faith. Often staff work with students who would not attend or go into a local Church, and sometimes (as in our case), they operate on the edges of academic institutions. Whilst this is quite a vulnerable and powerless place to be, there is still an inherent power bias in being resident and employed in the U.K. It is the multicultural make-up of both staff and student demographics in Friends International that has enabled an evangelical mission organisation to recognise the importance of resisting fear-filled responses of suppressing difference.

It was Christmas time, and we held a mulled wine and mince pies evening in our house on Christmas Eve. About 20 people crammed into our sitting room to sing

carols together. I played the piano (badly, with much laughter for us all), our children chose some of their favourite carols, and we took requests from everyone present. A happy time.

However, three weeks before this Christmas Eve event, a more complex scene played out. A Chinese student told a Japanese student that she was planning to bring a small statue of Buddha and some special food to honour the Buddha at the event and thus bring blessing on the household. The second student was very nervous about this and felt that it would not be appropriate. The Japanese student was a Christian and contacted us, unsure of what we would think. We received her email on a day when we happened to have another Friends International staff worker visiting us from another city, who had lived in an East Asian country for many years. We explained about the student's concerns and he listened quietly before suggesting that preventing the first student's actions would be akin to saying that it was wrong for a Christian to put up a Christmas tree because it had spiritual roots in paganism for all British people. Whilst the Japanese student saw it as a deeply spiritual act, the staff worker explained that it was more likely to be a means of showing friendship and honour to the household than making a statement of Buddhist faith. We weighed up these two reactions (as well as our own – we had never really thought this one through), trying to reassure the Japanese student, but unable to have any contact with the Chinese student, whom we did not know.

In the end, it came to nothing: the Chinese student did not turn up. Had they been discouraged from coming by the second student? These occasions (and there are so many more) produce strong reactions in people: perhaps even provoking fear.

This is the type of example that is discussed at Friends International conferences and training days, within the wider discussion of ministry. The reason for using it as an illustration here is because upholding the majority culture is not always because people think it is the 'right' way to do something. Sometimes it is the fear of the unknown that can lead to a resistance in engaging with it. Friends International staff seek to search scripture for how early Christians dealt with situations that arose between and because of different cultures, and what that may mean for present-day Christians. An example of this is illustrated in 1 Corinthians 8, where Paul responds to a situation where some Christians are concerned about eating food that has been offered to idols and other Christians do not share the same struggle of conscience. Paul's response shows an attitude where neither practice is better than another; rather the consideration was over how the other would respond ('Be careful, however, that the exercise of your freedom does not become a stumbling-block to the weak', 1 Corinthians 8:9, 11). In our context, this was further complicated by the fact that some identify themselves as Christians and others do not.

Considering the needs of others involves understanding and appreciating cultural norms, but it is a constant learning process and involves resisting the urge to equate the word 'weak' (8:9, 11) in this passage with 'inferiority', either about a person or a culture.

There are ongoing explorations within Friends international of how to approach interpretation and application of scripture as 'living testimon[ies]' (Graham, 2017, p.124). Kwok explores historical and cultural approaches, suggesting that 'the former asks what the Bible said to its original audience, the latter asks what the Bible is saying to our contemporary situation' (Kwok, 2005, pp.120-121). Both perspectives are at work in my context, asking what practice looks like in a variety of contemporary contexts. The act of resisting a colonial mindset is never a completed event and it is particularly hard to spot, when the cultural 'glasses' we use as we approach scripture is the very pair of glasses that we cannot spot because we are so used to them being in front of our eyes. We need the different 'others' in order to point out the glasses. We need space to keep the discussion going.

My data showed a high level of uncertainty in international students about the cultural practices they faced. Resisting the pace and content of the dominant culture involves stopping long enough to ask (probably uncomfortable) questions, increasing the 'moral imagination of the interpretive process' (Kwok, 2005, p.78) and recognising that how things are done does not have to be that way. My data showed a desire from participants to speak about their experiences, a growing ownership of a place together, and an increasing impact between host and guest cultures on each other. However, Heaney's call to resist hegemony does not reflect my data, which seems to stop short of questioning the host culture or calling it to ask uncomfortable questions. If part of living out a practice of 'a multicultural people of God' is to recognise that 'every culture is needed for the fullest possible vision of God' (Heaney, 2019, p.65), I argue that the lack of discomfort on the part of the host falls short of this resistance, even if the guests in this case were not resisting hegemony. Heaney's heading highlights an area that will require a commitment 'to theology in and for the church of Christ cradled in a web of contextualizations' (Heaney, 2019, p.66), that is 'honoring' of 'different histories and memories' (Kwok, 2005, p.49).

Prayer time – Decolonisation

Heaney states that to decolonise is to 'unveil coloniality' (2015, p.21), providing a 'space-clearing gesture' (Appiah, 1991, p.149), which seeks to 'go beyond colonialism' and empower each culture (Heaney, 2015, p.20). This 'critical border thinking' occurs on the margins in a different space that is formed when coloniality is 'supplanted' by the voices of 'the dis-inherited' (Mignolo, 2007, p.498). Heaney names the power difference that

exists in academia and culture at large, particularly by its focus on experiences from European and Western backgrounds (2015, pp.20-21). In my own context, the key is to identify the power bias between helper and helped, between host and guest, between established and stranger, between the majority culture and the minority. Part of this 'unveiling' is through making a choice to stand 'with one foot outside their own culture while with the other remaining firmly planted in it' (Volf, 1996, p.49). This has two advantages: it 'creates space in us to receive the other' (p.51) and, second, it 'entails a judgement against evil in every culture' (p.52). Standing against coloniality, however, requires a dynamic that spots power and subjugation and a willingness to move away from the status quo.

As I conclude Heaney's five headings, I notice that his description of decolonisation is to 'turn the world upside down' (2015, p.21), a similar charge levelled at early Christians ('These men who have caused trouble all over the world have now come here', Acts 17:6). Heaney's own work reflects his contribution to African theology and the ongoing power struggle between North and South and the important voices from different cultural perspectives within the World Church. This rather uncomfortable state of messy mission has also had some very beautiful but surprising moments in my own context.

One year we met a student from Egypt, a devout Muslim. He had a wonderful ability to invite other international students along to events and before too long we met about six Muslim students, all of whom came in a taxi from the other side of town to World Café each week. This only happened once we started meeting in our home rather than in a Church hall, where they would not come.

After several weeks, one of the students expressed a desire to hear what Christians believed from the Bible and to speak in return about what he read in the Koran. My husband agreed and the following week they had a meal together in our home. During the meal, discussion stopped and one of the men asked where they could meet to pray. My husband offered them our sitting room and the five students left the table and went to pray together. It was a strange moment when we weren't entirely sure how to respond to what was 'the right' thing to do – we hadn't prepared for this.

One of the students reported to my husband afterwards that after their prayer time they had asked each other, '*Why is this man willing to eat with us, give us room to pray and to speak to us in this way?*'. The Egyptian student's conclusion was, '*He must feel that what he has to say is important. It would be good to listen to him*'. It was strange, but honouring, to be told about this private conversation.

After six weeks they left back home, and we never heard from them again, but during those times our home became a meeting place between cultures and

religions, a place where we wanted to honour people within it; where no one was changed, and everyone was changed. That particular ministry has never been repeated again but is no less significant for that fact.

Using our home to honour the people within it also became an act of becoming aware of our power as owners and hosts and the relative weakness of our guests. The drive to recognise each other's similarities leaves way for a laziness in naming the very great power differences between peoples and cultures. By refusing to conduct activities or relationships in one way 'because this is how we've always done it', leaves way for different voices to speak, but it is a delicate path of faith and practice.

The nature of dialogue between one culture and another throws up lots of questions, but the reality is that, despite the variety of languages, there is a 'universality of language: "All men speak"' (Ricoeur, 2008, p.12). The issue in my context is not whether there is something to be communicated about, or even what language that message might be communicated in, but rather how to cross the bridge of communication and interpret one another's needs and responses. My data confirmed that students *wanted* to communicate struggle with someone (even when comments were expressed in the negative), but the issue was to whom and how and when.

My own conversations with international students have seen a repeated pattern of communication not seeming to work, because calls home ended up with family and friends worrying or giving culturally specific advice that did not seem to work in the U.K.; or, on the other hand, they approached people in the U.K., but did not understand what was then suggested as 'help'. Responding to vulnerability and loneliness is part of my role – being aware that isolation has a huge impact on a person. However, it is not just about providing a listening ear, but also a 'translating' one. There are so many places where this communication can falter, but 'postcolonial imagination' is about having a 'desire' and 'a determination' to make choices to disengage with the assumed normality (Kwok, 2005, pp.2-3) and communicate with the other in such a way until both are understood.

I have used the postcolonial lens as a 'determined' and 'desirous' attempt of observing the ministry of Friends International so that that what may be 'unhelpful', and even potentially 'oppressive', in an established, British charity supporting international students, would be revealed. It shines a light of critique where my ministry context does not challenge larger institutions that continue, in their own guises, to propagate a 'one size fits all approach' towards international student care. For the sake of those who go unheard, postcolonial theory is a timely reminder to keep listening to the voices of people who can be treated as 'objects' of care rather than 'subjects' (Heaney, 2015, p.27).

Our Muslim friends wanted somewhere to discuss the practice of their and our faiths, but they also needed somewhere to pray. It was in the open home that this took place and it was in a safe space that a question was asked, *'Why is this man willing to eat with us?'*. A process of decolonisation was explored and practised, where the established host did not take precedence over the visiting guest and this meeting, however brief, was of sharing different faiths and different cultures.

The greatest challenge to Friends International from my analysis through a postcolonial lens is that of 'learning a new literacy' (Hu, 2014, p.18) and ceasing 'to exclude marginal voices from this conversation' (p.17). This involves the recognition that when students come to study in the U.K. they not only gain an academic qualification, but they also receive 'Western traditions and methodologies' (Green, 2014, p.22). Friends International is good at asking questions of itself about the impacts of Western biblical studies and theology on their work with international students, but there is a larger issue to tackle in recognising the power dynamics between North and South, East and West. The residues of colonial norms resulted in evangelicals 'mimicking colonial models in their own mission strategies' (Smith, Lalitha and Hawk, 2014, pp.25-26), perhaps without conscious recognition that they are doing so. The challenge of decolonisation in my context is to ask where we need to take a bigger step away from coloniality, where racism is rife (Kwok, 2005, p.21). This will require humility on the part of the coloniser, where criticisms of a dominant culture can feel 'threatening' (Heaney, 2019, p.152), but where a 'call away from the bestial to the humane ...is always a call to recognize that the colonization that oppresses some, dehumanizes all' (p.169). I would argue that this call needs to be made in my context so that we can 'read and reread. Listen and listen again' (p.152) to people's 'own history and story' (Kwok, 1987, p.122). As with resisting hegemony, the lack of critique from respondents in my data is notable and requires further reflection on the part of those welcoming the stranger. Critiques from a Western experience about those biases that have 'legitimated cultural imperialism, racial discrimination and the exploitation of the third world' (pp.123-124) are important, but voices from the margins, from those who have recognised and lived these experiences, will be angrier and stronger, and need to be heard.

Conclusion

In this chapter, I have explored Heaney's five headings about Postcolonialism – responding to coloniality, agency for the marginalised, hybridisation, resisting hegemony and decolonisation. I have expanded his study by applying it to my ministry context, taking it beyond the challenge to academia and exploring the difficulties of spotting colonisation

within pastoral care with international students. I have explored the need for Friends International to use the same imagination and desire when they approach hospitality that they utilise when they approach scripture and cultures. This determination requires the person or group in the powerful majority to name their power and make choices to empower others. When an organisation is based around a core set of beliefs, this determination becomes even more imperative, because it is easy to assume these beliefs of others or that practice is the same in every cultural setting.

Friends International is represented by staff and volunteers from lots of different cultures, who come from a variety of evangelical expressions of worship, who minister to students from a multiplicity of their own cultures and families. This make-up makes the process of discourse and understanding far more complicated. There needs to be room for disagreement, learning, confusion and also pausing. It is much easier not to pause and to continue with practices and, in this way, lose the bidirectional benefit of host and guest in discourse and life together. I contend that hospitality provides a safe space where this pause can take place, where people of relative power can be determined not to abuse it and where translation of different cultures can occur. This safe space enables a time to make sense of struggles, strengths, different modes of working and creating paths of care that respect not only the individual but the cultures behind them. It is to this topic that I now turn in the next chapter.

8. 'Acceptance' – a theology and practice of Postcolonial Hospitality

Introduction

In this chapter, I seek to explore a theology and practice of hospitality in an intercultural context with international students who are struggling with culture shock. Ironically, the culture that 'causes' the culture shock is where international students need to turn to for help, whether that is from tutors and teachers, student counsellors, GPs or charities such as Friends International. The student's natural adaptive response may be seen as a dysfunctional one by their U.K. helpers (for example, resulting in a diagnosis of depression) and the methods of care given to students can burden them with something that is culturally unfamiliar to them and, in some cases, contributes to them feeling worse. The self-care international students would have adopted in their home culture may not now be possible for them in a different culture, leaving students feeling at a loss to know how to respond or where to turn. As a result, care can itself end up being a subtle form of colonisation, when a lack of understanding of someone else's differences mean that the 'helper'/'host' is ignorant of, or even dismissive of, the different, instinctive ways that the 'stranger'/'guest' would use to work their way out of struggles, by insisting on the host culture's preferred ways of handling such issues. This critique of the understanding and practice of 'care' drives the need for a new theological conceptual model of what Christian hospitality is with international students.

I will review literature on the theology of hospitality before looking at the strengths and needs of international students. I will then turn my focus to exploring need and care from different backgrounds. Finally, after a postcolonial critique of Maslow's Hierarchy of Needs (used in Chapter 4), I will examine my context, reflecting on a theology and practice of hospitality through the lens of postcolonial critique. As the previous chapters have indicated, an interpretative method is used in Friends International in which analogies are drawn between biblical evidence about hospitality to the stranger and the situation which confronts those working with international students in higher education in the U.K. today. An important outcome of my research is that through a concentration on and critique of practice, my understanding of hospitality has developed theological themes about care for the stranger (p.133), divine grace being shown in a rejection of ethnocentricity (p.144) and the need for bidirectionality between host and guest (p.149). Using a postcolonial critique of theology and practice, fuelled by the critical awareness generated in me by the voices of my participants, I offer in this thesis a necessary hermeneutical lens through which the practice of care for the stranger can be better understood and a more

appropriate contextual praxis-based theology can be explored. I argue that such hospitality can offer students the space to make sense of their struggles and can become a place where 'acceptance' of their temporary home can be sought, but where acceptance does not equate, necessarily, to assimilation.

Hospitality literature

In my second chapter, 'Take-Off', I explored different concepts of cultural difference, pastoral care and non-professionalism, and how they fed into my analysis of hospitality as my focus within my ministry. Literature on hospitality ranged from being reclaimed as a Christian tradition of helping the stranger in need (Pohl, 1999), hospitality in ethics (Bretherton, 2006), interreligious dialogue (Moyaert, 2010), friendship (Keifert, 1992), safeguarding (Reaves, 2017) or worship (Newman, 2007). The relationships between host and guest in these examples included offering friendship or fellowship around a table (for example, Romans 12:13), or provision of essential items for survival such as food, clothing, shelter (for example, the parable of the Good Samaritan in Luke 10:25-37; or 'Is it not to share your food with the hungry and to provide the poor wanderer with shelter', Isaiah 58:7). They also include a rediscovery of humanity in one another (for example, 'Do not ill-treat an alien or oppress him, for you were aliens in Egypt', Exodus 22:21; 'For I dwell with you as an alien, a stranger, as all my fathers were', Psalm 39:12) and fighting for the rights of the oppressed and marginalised (for example, 'When an alien lives with you in your land, do not ill-treat him', Leviticus 19:33-34). Finally, there is a possible meeting with the divine ('Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it', Hebrews 13:2) and a safe place into which the outsider could be invited (for example, 'While Jesus was having dinner at Matthew's house...', Matthew 9:10-13; 'While Jesus was having dinner at Levi's house...', Mark 2:15-17; 'But when you give a banquet, invite the poor, the crippled, the lame, the blind...', Luke 14:12-14). Two of the issues raised in the literature were for hospitality to be challenged at an institutional level, where 'corporate hospitality' has become entertainment (Pohl, 1999, p.4), and for a theology of hospitality to be a response to the vulnerable (Russell, 2009, p.19).

Strengths and needs of international students

A postcolonial lens on hospitality challenges the reader to hold in tension international students' vulnerabilities alongside their strengths. On the one hand, international students possess 'strength', because they are regarded by Higher Education institutions as 'of

benefit' to the U.K. economy;²⁰ but, on the other hand, international students are vulnerable to culture shock.

The majority of international students (with some exceptions) have somewhere to live, enough money to pay high tuition fees and, although they are 'strangers', they are welcomed by universities as a valuable part of the academic (and economic) community (Kaur, 2017). Higher Education institutions work hard to support them, as well as investing money in programmes to encourage more international students to study here (for example, Coughlan, 2017). However, whilst participants in my data reflected on provision of support at an institutional level, they also highlighted issues of racism and isolation from British peers or locals.

My data confirmed what I have seen in practice: that interaction with British students and locals is difficult and both practical and emotional needs are far more complex to work through so far from home. One example is in struggles with finances. Tuition fees are higher for international students, paying on average £22,000 per annum for tuition and living costs (Top Universities, 2018; Burns, 2013). International students are required to prove that they have the means to pay their tuition fees and living costs before they arrive in the U.K. (see University of Birmingham, 2018). The extent of this cost has led some to think that international students are very wealthy (Nagesh, 2018). However, the majority of international students do not fit into such a wealthy category, with some only able to study in the U.K. due to a full scholarship or their family sacrificing everything to make it possible, leaving the student feeling financially vulnerable (Paudel, 2013). This strange dichotomy sees international students being welcomed for providing economic (and cultural) richness to academia, as well as living on the margins (required to fit in with different academic regulations, pedagogical ethos, cultural lifestyle and pastoral care system).

When it comes to the practice of hospitality within Friends International, it is easy to see the reality of international students' need of welcome and support. However, as was apparent in Chapter Four, 'Landing', there was, at times, a disconnect between what the volunteers thought international students needed, and the stated needs from the students themselves. This revealed the importance of a space in which hosts can listen to their guests and vice versa (Veling, 2005, p.33).

²⁰ There are some who call for international students to be omitted from immigration figures due to the benefits they bring into the U.K. economy (Cowburn, 2018).

Exploring need and care from different backgrounds

The dominance of a host culture, whether that is a country, an institution, a department or a charity, means it is more powerful than those it hosts. This inherent power means that even a welcoming attitude from a community can have a louder voice than that of the stranger. Lartey describes 'postcolonializing pastoral care' as being about 'the cultivation of communal spaces in which all people can be safe, nurtured and empowered to grow' (2013, p.121). Lartey highlights the danger of focussing on 'individual therapy to the exclusion of communal care', because it 'follows the pattern of an ineffectual colonialism' (p.121), but my research has brought me to a point of focussing on the imperative of hospitality precisely *not* needing to mean community. 'Communal spaces' can be places to explore need and care from different backgrounds and assumptions; recognising a desire to be with others, but not necessitating a belonging to them.

In order to be within a community there is the need to negotiate a way of being together; perhaps even more strongly felt when crossing cultures. Passages, such as Ephesians 4:11-16, have been used within Friends International, to show how Paul explored the nature of community; requiring people to 'bear with one another', recognising differences amidst unity together. However, Tregoning argues that the concept of community itself 'creates 'un-belonging' in the same movement as it creates belonging' (2017, p.1; cf. Derrida, 2000, p.61). This can culminate in a particular hegemony holding power over the other, even if that dominant group is seeking to offer care for the minority group. Where the dominant group knows what 'care' looks like and it remains unfamiliar to the newcomer, it can mirror behaviours of superiority shown in coloniality and can become, at the very least, a dominance over another, and, in some cases, an analogous form of colonialism.

A benefit of Friends International working on the margins of churches and universities means that activities can exist to be a bridge from one culture into another, from one community into another. Hospitality literature tends to concentrate on this typology of community. However, through my data and hospitality context, it has become clearer that hospitality is not only another activity offering community, because it can hold out the option for international students *not* to belong, whilst still being welcomed. This model is shown in the gospels where the crowds approach Jesus 'as they are' and Jesus ministers to them, but they do not all remain with him on his journey (for example, 'Jesus did not let him, but said, "Go home to your family..."', Mark 5:18-20). Hospitality is not just an action of welcoming someone 'in' but offering a space that is more about finding their own way on the 'outside', using their own and their host's interpretive skills of their new surroundings. In this process, hosts must be sensitive to what it is like to negotiate new

surroundings. Hospitality offers a place where both host and guest can explore what it means to inhabit their own worlds, embracing differences and interpreting responses to struggle.

This acceptance of difference is key to answering the question, 'Is it helping?', for the reason that the host will naturally assess the suitability or success of care based on their own cultural norms and standards. On multiple occasions I have heard frustrated comments from volunteers, lecturers, or student support workers about international students' paths of travel to get help: 'if only they'd stop cliquing together with other students of their own nationality', 'why didn't they just speak to their tutor?', 'I don't understand why they refused to see a counsellor just because they don't do that in their country', 'if they'd just turn up on time they would feel more like they belonged'. These statements almost certainly came out of a desire to care for the students. However, when 'privileged positions write over other positions', it can ignore the different other and invent 'a unity by obscuring difference' (Tregoning, 2017, p.2; cf. Gordon, 1996, *A Fear of Difference?*), thus perpetuating a mono-cultural worldview, even whilst, at the same time, celebrating diversity.

A postcolonial critique of Maslow's hierarchy

I used Maslow's hierarchy of needs (see Figure 9) as a heuristic device to order my data. Its individual components offered a useful tool to consider human needs, but the structured hierarchy is not straightforward and needs to be examined. First, the specific development through the different layers (beginning with physiological needs, moving up through safety, belonging, esteem and self-actualisation), reveals an assumption that 'the theory universally applies' to all human beings, as if every human being and culture is the same (Mawere et al, 2016, p.56). Second, it demonstrates how deeply embedded Maslow's theory is in a Western ideology of individualism (Mawere et al, 2016, p.56), where the ultimate motivation of human beings is located in self-actualisation, revealing Maslow's selectivity of attention to the individual and an oversimplicity that does not take account for different societal needs at different times (see Cianci and Gambrel, 2003). This particularly does not work in collectivist cultures, where the 'interest and honour of the in-group' is held as a higher priority (Hofstede, Hofstede & Minkov, 2010, p.129). By implying that all cultures represent the same needs at any given time, a Western ideology is 'represented as modern, effective, democratic, developed and progressive, in a positive matrix of attributes against which others are contrasted' (Jack and Westwood, 2009, p.178). It is notable, however, that critiques of Maslow focus particularly on the top two strata of his pyramid, with recognition given tacitly to a universal need for humans to have

basic needs met (food, water, warmth and shelter – see Figure 9; cf. Hofstede, Hofstede & Minkov, 2010, p.129).

With these cautions in mind, postcolonialism provided a new lens through which I could examine my data using Maslow's hierarchy as a tool. The process of using a well-known, Western model about human needs through a postcolonial lens, highlighted the cultural bias by revealing that a fully satisfied human in this model would be 'self-actualised', thus ignoring cultures where this would not be the case. It was through the use of a 'colonial process' (Kwan, 2014, p.92) that the 'unequal power relations' in discussions about cultures were brought to light (Heaney, 2019, p.4), thus subverting a colonial mentality using its own model (cf. Heaney, 2019, p.5).

The Maslow pyramid helped illuminate the extent to which the experiences of my participants did not progress beyond the first three levels of needs. A postcolonial critique of Maslow's categories suggests that they could be better defined by carefully attending to what international students themselves considered to be the barriers to achieving what it was that brought them to the U.K. in the first place. By using this pyramid to order my data, it revealed how decolonisation includes hearing the voices of entirely different backgrounds (including pedagogies and responses to struggle), not just the voices of struggling individuals. A postcolonial understanding of international students' needs would also be informed by their own understanding of 'self-esteem', where 'the ego is inseparable from its social context' (Hofstede, Hofstede and Minkov, 2010, p.129). This process is further complicated when the international student's social context has changed overnight and is now represented by the ghosts of family and cultural expectations from back home as well as by their new 'in-group' (Hofstede, Hofstede and Minkov, 2010, p.130).

Postcolonial Hospitality

Whilst the theme of communication and invitation in the host/guest relationship is present in hospitality literature (for example, Houston, 2015, pp.2-3; Derrida, 2000), there was less about the guest taking the lead role in forming the answer to their needs, where both host and guest provide room for each other to offer their starting points into their own pathway for care (see Figure 34: Hospitality Continuum). Rather, in trial and error, (individual) hosts and guests can explore different (cultural and individual) expressions of struggle and care, finding that both benefit and are changed as a result of the exchange.

The focus on hospitality in Friends International is on verses of scripture that hint at a possible meeting with angels (Hebrews 13:2), or that remind God's people to remember

their own experience of being a stranger (Leviticus 19:33-34). Hosts may offer hospitality in a way that they think is welcoming to the guest ('love them as yourself', Leviticus 19:33-34) but are unaware of their part in being the powerful authority structure (just by representing that culture) that, in part, 'mistreats them'. Somerville, an Australian writer reflecting through stories about belonging as a settler in an Australian postcolonial space, asks the question, 'Does my story...make room for multiple stories?' (Somerville, 2010, p.5). This question highlights how hospitality can end up being seen as a singular entity applied to multiple situations and people without regard for difference or multiplicity.

Somerville saw hospitality as 'searching for a sense of home in the outside world through connection' (2010, p.180), which turns the idea of 'my home' upside down – where home and a safe space is co-created through connections with one another. Given the significant differences in starting points on cultural spectrums (Callow, 2016, p.322), it is imperative that these 'nodes' on a cultural spectrum are observed and embraced (see my second paper for Stage 1, Appendix 2, which explores this idea further). For example, whilst one person navigates a path of care from an individualistic starting point, another can begin from their community-based response, with both being appreciated and learnt from as they journey together in hospitality (cf. Hofstede, Hofstede and Minkov, 2010, p.90). However, it is easier to maintain a particular way of doing things (including hospitality and care), than to ask whether the system itself may be starting at the wrong point for a particular person or may even be causing harm. Hospitality, therefore, is an opportunity for people with 'power' to choose to suspend it and for people in 'need' to explore their past, present and future together (Kwan, 2016, p.68).

Friends International staff spend considerable time at training events in understanding the social contexts to which biblical texts bear witness (Meeks, 1983, 1993; Theissen 1992, 1999) and also seeking understanding of different, contemporary cultures from around the world. However, this is not only necessary in interpretation and application of scripture, but also in the practice of hospitality, which has different outworkings in contemporary contexts around the world. By not asking questions about hospitality, determination is lost to call out the domination over guests' differences, who need a place to discuss painful experiences of a new place – finding their own way to sing their songs in a foreign land (Psalm 137:4). It is at this point of difference with another that hosts gain further understanding of themselves as well (Augsberger, 1986, p.25). Therefore, Friends International needs the stranger in order to support the stranger. If it does not engage in intercultural hospitality – where host and guest roles are bidirectional – then it forms a mono-cultural image of help.

The practice and theology of postcolonial hospitality not only provides empowerment to the minority, but also carries with it a challenge to the dominant status quo – of all institutions – that requires students to conform to one way of doing life. The challenge remains in the act of ‘critical distance’ (Bennett and Rowland, 2016, p.138) – what hooks described as the act of stating ‘it doesn’t have to be like this’ (1994, p.61; cf. Bennett and Rowland, 2016, pp.137-139). Where churches and educational institutions may seek to find new ways of welcoming others into their community, hospitality brings a new way of ‘being-with-others’ (Tregoning, 2017, p.1), where host is also a guest in someone else’s story, as they each lift their ‘coconut shells’ and discover another world on the outside (Callow, 2016, p.319; Tregoning, 2017, p.5). This image of a coconut shell is taken from a Malay proverb about a frog living under its coconut shell and believing that to be the world within which it lives. By lifting the coconut shell, the frog discovers a diverse world outside. If one frog remains under its own coconut shell whilst the other frog lifts their shell, then only one discovers the rich variety of a wider and more complex world. So often it is the international student that lifts their shell (or is made to lift their shell), whilst a host remains (comfortably) under theirs.

Personal reflection of ‘shell lifting’

One of the greatest challenges to my practice of hospitality occurred in the final two years of my DProf course. My husband and I welcomed a wider family member into our home. I was challenged by the realisation that even care had become a juggernaut of an exercise, where I (the host) had become comfortable in how to care for others, and needed (but did not want!) the guest to unsettle my ‘normal’. My family had become so used to the challenges and blessings of students and volunteers being in and out of our home. I would have reflected on myself as being quite open to difference (different cultures, different people). But she needed space to heal, and the particular struggles that she faced challenged our international student ministry and our family life. Ultimately, it also challenged ‘the arrogance of the postcolonial host who thinks of [herself] as capable of infinite hospitality’ (Rosello, 2002, p.17). What was hospitable and welcoming to international students was not hospitable for her (cf. Rosello, 2002, p.63; Newlands and Smith, 2010, p.202) and if I had pressed on, regardless of her needs, I would have put her needs under those of others, including my own desires to ‘host’ in my own way. Rosello contends that this subjugation is a form of cannibalism, where the ‘host strips the guest of his or her identity’ (2002, p.31). The term ‘cannibalism’ is shocking – cannibalism leaves nothing left of the person; but the image of being stripped of one’s identity is no less powerful – taking what is central to another. It is a picture of the harm that can be done through colonial practice, even through care practices. It had a profound impact on

me as I was challenged about listening and being affected by her struggles, rather than offering help into it immediately.

Not every international student experiences this 'stripping' of their identity – many enjoy their time spent studying in the U.K. and hospitality enables people to celebrate together, not just to find support. However, the forming of a hospitable space can take profoundly difficult movement on both sides. The experience of living alongside our family member enriched my research, because it helped me to see my discomfort in accepting another, as well as being seen in my weakness rather than just me seeing them in theirs. It left me more aware of the complicated practice of hospitality (Rosello, 2002, p.64; Newlands and Smith, 2010, p.4 – 'hospitality carries risks'). It was a time which generated friction and a continual sense of not really knowing myself in relation to another or knowing another in relation to me (cf. Rosello, 2002, p.171). This experience also echoes the Anxiety phase of culture shock (Lartey, 2006, p.9); something that needs to be interpreted together, rather than just by the guest. This relationship has been described as being 'locked in a complicated ballet of proposals, expectations, careful interpretations of seemingly infinite offers' (Rosello, 2002, p.172), and responsiveness to one another is key. When the host remains the host (with their coconut shell firmly down) and the guest remains the guest (with the shell up or down), it is possible that assimilation, exploitation and identity stripping can take place (Rosello, 2002, p.175), to the detriment of both host and guest.

This experience challenged my perception of my earlier ministry. I was faced by the recognition that maintaining a bidirectional interaction in hospitality, on a relatively large scale with so many students, is incredibly difficult (perhaps impossible) to do. It was all too easy for 'our home' to be taken back as 'my home' and for 'our home' to disappear once the students who had helped co-create it left and a new intake of students arrived. A postcolonial lens challenged the idea that hospitality can be done easily at a larger level; particularly at an institutional level. It requires critical reflection to ensure that hospitality is a place where minority voices are not overwhelmed by the dominant cultural noise.

A safe space to ask, 'Is it helping?'.

Responses from participants in my data illuminated the question 'Is it helping?' with a fresh insight, because it is in hearing their words that we become guests in their life (Sutherland, 2006, p.x), without assuming that we fully understand. Linguistic hospitality develops the idea that 'the act of inhabiting the word' of the stranger is 'paralleled by the act of receiving the word of the other into one's own home' (Ricoeur, 2008, p.10). Words are a powerful element of communicating self to another and 'Language' was a key area of struggle in the data. Non-verbal communications are also powerful. In the interviews,

participants smiled when they talked about sadness, or paused before they said something critical or negative. I would not have picked up on their body language as demonstrating sadness had it not been for my Stage 1 Paper 2 (see Appendix 2). Learning to observe and understand takes vulnerability and mistake-making and requires the guest to become the teacher, the host the learner.

This reflection about hosts and guests responding to one another leads into my final section of this chapter. Here I make my own contribution to a theology and practice of hospitality, using a similar approach to Heaney's five headings on Postcolonial theory (explored in Chapter Seven, 'Adjustment'). My five headings, however, draw on the main themes from my data and analysis, showing Postcolonial Hospitality as: 'enabling safe space', 'hearing (and experiencing) the gasp for air', giving 'a choice *not* to belong', providing 'an option to be a critical and prophetic voice' and 'empowering care choices'. I hope to illuminate the task of a Postcolonial Hospitality, which I see as a crucial element in empowering international students as they struggle.

Hospitality: enabling a safe space

Hospitality can be a safe place for two parties to be 'enriched by their shared experience' (Arias, 2008, p.433; see also Reaves, 2017, p.xvii). This sense of bidirectionality, where two strangers can explore what makes them strange or familiar to the other, permeates hospitality literature; where it is safe to not understand. This 'transitional state of between' (Meyer and Land, 2006, pp.22-24) transforms both strangers as they pass each other on their 'thresholds', the 'crossing point' that moves each person into a greater level of knowing and being (Turner, 1983, p.205; cf. Ducker, 2017, p.5). It is not only a positive interaction, but it confirms that we need strangers in order to 'challenge us in a mutually transformative encounter' (Ross, 2015, pp.70-71). The key to this transformation is found not just in what each person says, however, but in how they live – it is a meeting of two different lives that witness to one another (Kreider, 2016, p.149; 'Do not merely listen to the word, and so deceive yourselves. Do what it says.', James 1:22-25). Therefore, hospitality is an alternative space to the 'empire' (the dominant culture – be that institutional or the broader culture), where guests and hosts can work out their connectedness in the space between them. This then enables those who participate in it to find ways of surviving and flourishing outside of this hospitable space.

Within a hospitable space, someone from one culture may begin from an 'individualistic' standpoint and another from a more 'communal' one (Lee, 1995, p.8; Cronshaw and Jackel, 2016), but both move around the hospitable continuum (cf. Trompenaars and Hampden-Turner, 2012, p.75). This 'cultural awareness' is about 'understanding' of self

and others (p.242) and it takes place in the space between the host and the guest without expectation of the guest changing in order to fit in with the host (Nouwen, 1975, p.51). If a western model of care remains focussed on an individualistic style, we not only subject others to a colonial pattern (Lartey, 2013, p.121), but we also miss out on understanding ourselves better.

It is this 'intermingling' between host and guest that makes 'the story of hospitality so compelling' (Pohl, 1999, p.17; cf. the account of Jesus meeting two disciples on the road to Emmaus, Luke 24:13-35), having the potential to be released from prescribed roles of strength and weakness. Participants in my data reflected ways they felt the pressure to conform when reaching out in need. I, in a mirroring of this colonial mentality, had learnt a pressure to conform to a model of a host who is ever-available and ever-able to help. Particularly over a longer period of time, this space needs to include the recognition of the host listening to and expressing their own needs (cf. Ash, 2016, p.119; Horsfall, 2004, p.71; Swann, 2018, p.34). Expressions of uncertainty from my participants involved experiences of doing new things with regards to friendships, academic styles, location, culture, emotions, experiences, food and worries. The reality of everything shifting for the participants is juxtaposed by the descriptions from the volunteers, which reflect their settledness in their place as hosts. The words 'establishing', 'maintaining', 'help', 'support', 'advice', 'guidance', 'culture transition', 'assimilation', 'Native British person' and 'hosting' give a sense of strength and competence; a metaphorically colonial superiority within a place where the strong host is able to help the weak guest. I am not suggesting that help from Friends International volunteers will have been unpleasant to receive (and verbal feedback from international students suggests the opposite). Help given may even come as a relief – to find something stable amongst the shifting sands of their experiences. However, the roles remain fixed and the space is used to continue a relationship of power over the other. Postcolonial Hospitality, on the other hand, is a space for an opportunity for both parties to be weak, unknown, different and 'abnormal' in their normalities. Loving the stranger 'as yourself' (Leviticus 19:18 and 19:33-34) should not be an excuse for either assuming the stranger is 'like yourself' (and in need of the same things you need) or that the stranger needs changing. Jesus draws from these Levitical passages when he commands his followers to love neighbour as self (for example, Matthew 22:39), but in Luke 10:25-37, the parable of the Good Samaritan follows immediately after Jesus' command to love, illustrating that the stranger is also the neighbour/helper. This is a challenge for the host to negotiate and explore on the margins of their own culture and that of another (Rosello, 2002, p.17).

Hospitality: hearing (and experiencing) the gasp for air

I have described culture shock from my own experience and by using quotations from international students, to convey a sense of what it is like to experience crossing cultures. However, 'entering the world of another' (Augsberger 1986, p.27) often typifies the role of the guest, not the host. The focus of hospitality shifts, therefore, from hearing *from* one another, to explaining *to* the other how to belong to the host culture. This could look different if there is space for hearing groans, sighs and silences about the host culture; perhaps even criticisms. We can never fully experience what another has experienced, but finding ways of listening, even to the point of discomfort or friction, is a key part of being taught by the guest what it is like to be vulnerable and to realise that our own comfort is part of the system that causes their discomfort.

An example of this experience in international student ministry, based in Australia, was explored through practising 'ubuntu' (Cronshaw and Jackel, 2016, p.302). By exploring interdependence and vulnerability, they described the changes that this brought about to their ministry, including in their approach to scripture. An example was given of reading Mark 12:41-43, where Jesus teaches about the widow's offering. Instead of highlighting Jesus' words from the account, they focussed on Jesus' actions, noticing that Jesus sat down and chose to observe. Whilst focus and importance is placed on scripture, it gives 'a very different flavour' to it (2016, p.310), by challenging perceptions of importance being weighted on words and highlighting the need also to observe actions (cf. Kreider, 2016, p.149; Lee, 1995, p.8). In observing international students' experiences about what it meant to leave their home cultures and struggle in another, hosts were challenged and changed (Cronshaw and Jackel, 2016, p.303). This will involve being left uncertain of what is needed, as the stranger is unknown and may well remain outside of a neat categorisation of who they are (cf. Matthew 25:31-46; Hebrews 13:2). Without observation of this gasp for air, without the experience of how it might *feel* to be out of your depth, the knee-jerk reaction can be one that provides an immediate course of action rather than recognising, and being willing to experience, the struggle. In my context, this could include leaving more space outside of planned events with students. I think there is also a need in training events for staff to reflect on their own needs and how to reflect these helpfully; not just about being trained to be 'better' at international student ministry.

In their own way, pastoral care and community continue a particular way of 'doing' life, which leaves some outside it (Clooney, 2011, p.52). It is deeply challenging and uncomfortable to see another human and 'show concern' (Moyaert, 2010, p.83) without assuming that they are the same as us. It requires hearing 'the story of the other' (Ricoeur, 1995, p.7) and being willing for the *guest* to 'gift the host with a new perspective' (Reaves,

2017, p.45). Hosts may be blessed through interactions with strangers (Reynolds, 2008, p.59), but that blessing comes with complexity as we engage with the life of another – ‘broadening...what we mean by “we”’ (Cronshaw and Jackel, 2016, p.312). The imperative is to listen and thus gain some insight into what it is like to struggle, but in so doing we make ourselves vulnerable to our own struggles, recognising that what we had taken for granted as being a solution to live by, may not be as concrete as we first thought.

Hospitality: a choice *not* to belong

When international students have left social networks and support structures from their passport cultures, it is hardly surprising that communities, such as churches, provide an amazing opportunity for students to be welcomed. However, where the concept of ‘ubuntu’ focuses on community, my study of hospitality also offers the opportunity for international students to be welcomed without necessarily becoming part of or needing to conform to the norms of a community. Although guests can choose not to belong, hospitality brings about an opportunity to grow in relationship with another, which offers further chances to change and be changed, as I described in my relationship with our family member above. Keifert describes this process as one that ‘requires that we not only recognize but also appreciate that reality is plural and that we cannot simply force it into the structures of the intimate worlds we have created’ (Keifert, 1992, p.59). Where community is defined by what it exists for, hospitality, on the other hand, is ‘defined by the other’ (Boff, 2011, pp.48-49). There is vulnerability in this act, because the guest could do harm (Keifert, 1992, p.59) or decide to go on their way, choosing not to take the relationship any further (see Prayer time – Decolonisation). There can also be an ‘intertwin[ing]’ between host and guest (Edwards, 2017, p.14), but the focus is on the empowerment of finding welcome from another and perhaps making a little more sense of the landscape in which the guest finds herself.

Therefore, before asking the question, ‘is it helping?’ or ‘how can we help?’, there is a step beforehand of welcoming the other. I began my research by looking into supporting international students who are struggling and reached a point through my data where I realised I needed to imagine that there may be another way – to employ a ‘hermeneutics of suspicion’ (Bennett and Rowland, 2016, p.139; cf. Todd, 2000, p.35). Through the lens of postcolonial hospitality, I recognised that some of what looks helpful and supportive continues to push students into a way of ‘being’ that is alien to them. Therefore, welcoming another demands that we are not only to celebrate difference, but recognise that this different other may remain on the margins. It raises a critique of the practice of ‘ubuntu’, for example, because it includes a positive affirmation of the other without them being brought inside a community (cf. Curle, 2015, pp.17, 25).

Hospitality: an option to be a critical and prophetic voice

My experience of being a Friends International staff worker was one that led me to pressing on in doing the best I could, rather than using my voice to challenge what I saw increasingly was the subjugation of students to a system that was not always good for them. Being part of a small charity, operating on the margins of a large educational establishment and, often, working on the edges of churches as well, has the benefit of better understanding a sense of alienation. However, if care for students becomes the main focus, the prophetic edge standing against the face of dehumanising or 'deculturising' systems may be overlooked (cf. Lyall, 2001, p.40), and, in doing so, scriptures that call for just treatment of the stranger are overlooked (for example, 'if you do not oppress the alien, the fatherless or the widow... then I will let you live in this place', Jeremiah 7:6-7 and 'Do not oppress the widow or the fatherless, the alien or the poor', Zechariah 7:10). If being 'moral is to be hospitable to the stranger' (Ogletree, 2003, p.1), then we need to ask a question about the morality of hegemonised systems that insist on a particular way of 'doing hospitality' (and seeking to do so in increasingly greater numbers). If we do not seek to empower international students to make sense of their new 'home', we run the risk of becoming part of maintaining the same system (cf. Lartey, 2003, pp.67-68).

Most students Friends International has contact with in Norwich are here for one year. They have little time or inclination to change or challenge the system that they have struggled with, so the ongoing task of '[addressing] those who ...have the power to host' remains with those who serve the other in hospitality (Reaves, 2017, p.16; cf. Derrida, 1996, pp.110-112). This may involve taking an advocacy role; of being a permanent voice for the transitory voiceless in a 'critical dialectic' with one another (Graham, 1996, p.206). Priority is given to reflection and reflexivity together, 'foster[ing] a generosity to others' (Graham, 1996, p.187) in recognising that hearing a different narrative 'helps locate individual meaning and identity' (Graham, 1996, p.113). The next step is not to accept the status quo, but to engage in what it looks like for the individual to establish a way to move on. The tension in hospitality is apparent when international students choose not to access the care that is provided – will they continue to be welcomed if they do not consider what is on offer to be appropriate for them? The desire to offer care is often culturally bound and the challenge from Postcolonial Hospitality is to use the power of the host to speak out about the dominance held over another. Reaves describes this as 'cry[ing] out for inclusion in society, many times against popular opinion' (2017, p.23). In my own experience, it is this area of hospitality that I would challenge within Friends International. The charity exists to welcome international students, so it makes sense to want more

international students to come to study in the U.K. This can perhaps lead staff not to challenge the drive of the educational institutions that push for 'more', even if this means stretching systems so far that international students are increasingly subsumed into the dominant structure of being. Hospitality can become a place where guests are free to challenge the power of the 'host', but where hosts learn to see that they, themselves, need challenging.

Hospitality: empowering care choices

By looking at traditions of hospitality in the literature, alongside my own context and listening to the voices of international students, it is possible to gain a critical theological perspective (cf. Bennett and Rowland, 2016, p.138) that feeds back into my conceptual framework about hospitality. What has become apparent through this process is that literature on hospitality focuses on the relative powerlessness of guests in relation to the hosts. Whilst these perspectives offer in-depth analysis and reflection on the theology and practice of hospitality, the gap in knowledge and in my practice is shown in my data: that though international students struggle with culture shock, they also have the ability to input into their care choices. They need an opportunity to explore this with someone who is both part of the host culture but are also willing to stand with one foot outside of it (Volf, 1996, p.49). Seeing hospitality through the light of postcolonialism, enables the reader and practitioner to see the importance of empowering the guest to represent the culture that they come from and the validity of that position, as one who is 'watched over' by God (Psalm 146:9). It affirms the position that God is on the side of the poor and the stranger – not only in identifying with them ('the Son of Man has nowhere to lay his head', Matthew 8:18-20; 'but made himself nothing, taking the very nature of a servant, being made in human likeness', Philippians 2:5-11), but also by working through them (Luke 10:25-37.). In the example of the parable of the Good Samaritan (Luke 10:25-37.), the power dynamic is upended when Jesus moves the focus from the definition of who is a neighbour to how someone *acts* as a neighbour (Gowler, in press, p.12) for the benefit of others.

The data shows that the cost of studying in the U.K. extends beyond the financial implications for the students and their families to the attitudes and practices that they have to embrace in order to survive. Hospitality can be a radical option for people to find connectivity between each other by mapping their stories across the 'space kept open between them' (Tregoning, 2017, p.8). For the powerful to become powerless, they need to embrace their lack of knowledge of the guest and their culture, and work towards a naming of struggles as well as descriptions of someone's 'norms'.

The tensions of risk and safety, known and unknown, power and weakness, similarity and difference coexist in hospitality 'albeit precariously' (Reaves, 2017, p.46). Very few people enjoy 'precarious' situations, seeking rather to propagate and continue what is familiar and conventional. However, by allowing the tension of difference and the discomfort of not knowing, hospitality facilitates the process of a student finding their voice in a foreign land. Some international students will manage the process of culture shock alone, without need of extra help. However, for those students who need support, it is not just about having more support structures in place, but also a translation of those structures from people within and outside of the situation. Hospitality can be an opportunity for the care givers to understand more about what they are offering and why it may or may not help. By being able to speak about their struggles to approach a course teacher or tutor (for example), they have explored their own cultural expectations of authority and care. They do this with students from other cultures and with local volunteers who do not represent (or report back to) the student's educational establishment. In some cases, this process may be enough to help them to practise something from a new culture, but for others it may enable them to recognise that it was not only permissible but liberating for them to reject the help that was being suggested. When individuals are faced with care options, when it is a weaker 'guest' coming before the dominant 'carer' host, the carer risks being either 'ineffectual' or 'colonial', or both (Lartey, 2013, p.121). Through exploration with others of difference, hospitality becomes a place where people can be 'safe, nurtured and empowered to grow' (Lartey, 2013, p.121).

Conclusion

As the previous chapters show, a critical part of my research journey was to look at my context – hospitality from my home – where I heard about international students' struggles. Through reading and reflection into key concepts of cultural difference, pastoral care, 'non-professional' organisations and hospitality, I discovered challenges to existing practices of hospitality. Postcolonialism was the lens through which I examined how 'it doesn't have to be like this' and began to imagine ways of how hospitality could be different. These perspectives helped me to dialogue with the data and my own context, feeding back into practice.

In this chapter, I have woven together five themes of postcolonialism to sketch what a Postcolonial Hospitality looks like in my context: 'enabling safe space', 'hearing (and experiencing) the gasp for air', 'a choice *not* to belong', 'an option to be a critical and prophetic voice' and 'empowering care choices'. I have drawn together aspects of hospitality literature with my data and context, showing that a Postcolonial Hospitality

assesses the actual needs of the stranger rather than allowing a system of those in power to assume what those needs are.

By giving space and voice to the guest in this way, Postcolonial Hospitality challenges the colonial view that care offered by the dominant culture is 'better' or 'normal'. Hospitality moves beyond friendly encounters, confronting a wider system that subsumes international students within it for financial gain and academic reputation. Most significantly for my context, it brings a challenge to my mission organisation and the local churches from which volunteers come, to be more aware of their own cultures and positions of power as hosts. Hospitality offered on the margins can be a vital part of what it means to live out the love of Christ to the stranger, but it also reminds the host to receive the love of Christ from the stranger, whether or not the stranger becomes part of the local community.

9. 'Returning' – Conclusion, limitations and summary

Introduction

In this chapter, I retrace my steps through my research. I demonstrate how my research contributes to knowledge and practice, as well as to my own personal and professional development, noting also limitations in my research. My aim is to allow the data to help me reflect critically on my evolving practice and so to 'return' back into practice, mirroring the journey of international students, who return back home. Just as international students discover that they have been changed by their cross-cultural experiences, I have been reshaped in my outlook and also in lived-out practice of hospitality – returning 'but no longer at ease here, in the old dispensation' (Eliot, 1927).

Retracing my steps

I began my thesis with a reflection on my experience of culture shock overseas and my work with international students in the U.K. My husband and I created a space in our home for hospitality, separate from ecclesiastical and educational institutions, which formed the basis for my practice and my research into supporting international students struggling with culture shock. My data challenged assumptions about support for international students and draws together threads of hospitality literature which have not been focussed on the needs of international students. My conceptual framework, therefore, focussed on concepts of cultural difference, pastoral care, non-professional organisations and hospitality, informing my methodology to hear *from* international students' experiences rather than speaking *to* international students about how care could be provided.

As my research developed, I designed ways to listen to the voices of students, which was achieved through international students speaking through questionnaires and interviews. The data showed that international students not only study and live in an alien way, but, when they struggle, some do not understand or cannot access the (unfamiliar) support offered. The evidence pointed to how international students pay for an education that is highly sought after, but, when struggling, often had to submit to a new, culturally-bound response to struggle (of their own and of others) in order to complete their studies. An unanticipated moment occurred for me in analysing the data, when a Postcolonial Theology lens helped me to frame these experiences as the minority being diminished in preference to the majority. This different context of 'empire building' is perhaps harder to spot, because it is not the usual form of colonisation found in history. Universities are very positive about international student involvement and are seeking to increase the number

of students studying here²¹ and charities, such as Friends International, see welcoming the stranger as a central part of enacting their faith in Christ, so will be unlikely to challenge universities for seeking increased numbers of international students. People in caring roles are keen to support international students and see them flourish, whatever their culture or background. However, the subtlety of this new coloniality needs to be considered in every aspect of ministry. Friends International conferences highlight the need for understanding the cultural contexts of people with whom they are working and contextual approaches towards scripture. However, a postcolonial lens on hospitality highlights that what is already done thoughtfully and interculturally within Friends International in some aspects of its ministry needs to go further in the area of hospitality in order 'to see what emerges' to challenge the status quo 'without knowing what the end result will be' (Donovan, 2004, p.1).

Contribution to knowledge

My research began with the question, 'Is it helping?'. In my Stage 1 papers, my journey led me through looking at different communication styles between cultures and the process of navigating pastoral care in culture shock. Looking at my own context of hospitality, I focussed my research into the practice of hospitality and sought to discover from the students a fresh perspective on their experiences. My first contribution to the existing body of hospitality literature is that hospitality can be explored as an empowerment of international student guests to contribute to the formation of their care path, along with helping and teaching hosts what it means to care with an intercultural awareness. This brings a new understanding of hospitality with international students, challenging the host through a postcolonial lens, which needs exploring in practice on the margins with another (cf. Hu, 2014, p.17; Kwok, 2005, p.64). This should include the voices of the international students, as well as any critique from postcolonial perspectives. These voices together bring a stronger tone that moves from critique to rejection of coloniality. This uncomfortable space for hosts is a necessary part of an intellectual and personal development which is sensitive to the needs of students, which also involves challenging and resisting coloniality (Kwok, 2005, pp.2-3; Kwan, 2014, p.2). In Chapter 8, I explored a Malay proverb about frogs under coconut shells (see also Appendix 2). In lifting the coconut shell, the frog discovers a much wider world beyond. If a host is not uncomfortable at some point within hospitality, all the 'shell-lifting' is being done by the guest (Callow, 2016; cf. Heaney, 2019, p.152; Green, 2014, p.21).

My second contribution to knowledge is that Christian hospitality literature is more focussed on giving to the vulnerable (for example, Newman, 2007; Pohl, 1999) and often

²¹ For example, Anglia Ruskin University, 2015, p.12

concentrates on the materially poor and asylum seekers (Houston, 2015; Reaves, 2017; Rosello, 2002; Tregoning, 2017). These voices need to be heard as well, but coloniality represents a different suppression of people and cultures, and taking a powerful stance in rejecting hegemony requires a conscious effort to see the vulnerability of international students in a different light. Looking at hospitality with international students through a postcolonial lens highlights the recognition that the guest is teaching (and changing) the host (cf. Luke 24:13-35). It also challenges a system that 'refus[es] to admit its own ideological commitments' (Myers, 2008, p.10) when it keeps guests 'bound' in weakness. The peculiarity of my context, in which I was working on the margins of an academic institution and churches, but without the power of an institutional position, offered me an opportunity to critique power (Smith et al, 2014, pp.31-32; Heaney, 2019, p.74). Attending to the voices of international students (who are at the same time powerful and also marginalised) and being an advocate for the voiceless does not mean, however, that the voiceless do not know what to say.

My third contribution springs directly from my methodology, namely that colonial power, inherent in mission organisations (and U.K. higher education institutions), is best challenged from a basis in practice and from the discovery of a critical space within that practice. I learnt to critique 'by embarking on' practice and learning what I practised through doing (Rowland, 2007, p.4). Postcolonial critique gave me a framework to understand the practice I was part of and remained as a critical voice, reminding me to 'listen (carefully) their voices' [sic]. A praxis-based theology sheds a fresh light on both the literature and 'self-understanding' (Graham, 1996, p.206); challenging power and calling for an empowerment of international students to be the subjects of their own story (Heaney, 2015, p.27), not beginning 'with any presumption of universal perspective' from a colonial mindset (Heaney, 2019, p.6). The outcome of this work is the proposal of a review and critique of hospitality within Friends International (and indeed other voluntary organisation doing similar work), considering inherent power positions and unconscious cultural dominance over the minority. This requires holding in tension a commitment to the narrative of the gospel along with the need to critique practice even if it is cherished and seen as 'a good thing' (Shakespeare, 2011, p.146; cf. Swinton and Mowat, 2016, pp.4-5). Hospitality can be seen as a benevolent 'noun'-like ideal, but the challenge from my data is for the majority not to assume what is best for the minority. This challenge is to resist a one-size-fits-all view of hospitality and, instead, to see hospitality as a 'verb'-like, gerundic practice, which needs to feel the 'pain' of intercultural ministry (cf. Miller-McLemore, 2012, p.8; Trompenaars and Hampden-Turner, 2012, p.239). This requires a process of critique (Heaney, 2014, pp.33-34), questioning (Kwok, 2005, p.169), 'a new literacy' (Hu, 2014, p.18), 'and must return transformatively to experience' (Heaney, 2019, p.164; cf. Kwan, 2014, p.69).

Finally, my fourth contribution to knowledge takes up the first three and locates them theologically. This contribution reframes Christian concepts of hospitality around the self-reflexive and self-critical development of biblical themes of mutuality and bidirectionality between host and guest. This praxis-based theology challenges a unidirectional practice of care, which ignores colonial difference and requires the guest to adapt and the host to remain unchanged.

Contribution to Practice

My contribution to professional practice lies in the articulation and understanding of international students' own expressions of and responses to culture shock struggles. I focus this contribution around the five themes I drew out in Chapter Eight, 'Acceptance'.

Firstly, my evidence shows that it is hard to resist a hegemonic mindset of care, which can lead to a sense that international students 'should feel grateful' for the care given to them. Hosts and guests are reliant on listening to each other and learning from each other's cultural responses to need (cf. Heaney, 2019, p.6). This involves hospitality being a place to hear each other's gasps for air as well as choosing to be a critical voice against an assumed practice of care. Without a resistance there is a risk of forcing guests to fit hosts' cultural norms. The strength of more marginalised non-professional groups, such as Friends International, lies in its relative weakness and marginalised status. It is the guests who know their own stories and cultural backdrops, and hosts need to learn about them by shifting the power dynamic inherent in colonialism. In recognising their power, hosts can use it to critique a suppression of difference – giving space and voice to the experiences of the minority other (cf. Heaney, 2014, p.31).

Secondly, Friends International and similar organisations could seek ways of shifting the perspective about the role of hospitality from being an activity designed to foster belonging within a pre-determined community for the hosts. Rather, hospitality can be a place where guests choose to question the colonial authority (Heaney, 2019, p.5) and even not to belong; but it can be a place where significant interpretation can still take place, echoing the life and teaching of Jesus (Luke 14:12-24). The assumption that a positive way of doing something inherited from the past should continue or be the only way to do something, needs to be challenged, in order to include those on the margins for whom the cultural 'norm' is alien and may even be damaging. Instead, hospitality can be a place where care choices are explored and empowered. This moves away from programme-based activities, but rather allows space for different backgrounds and assumptions to be discussed and new paths forward evolved.

Thirdly, my data echoed the literature about the importance of non-institutionalised hospitality, found in smaller, 'non-professional' groups, but particularly when enacted in homes (e.g. Keifert, 1992; Pohl, 1999; Russell, 2009; Chester, 2011; Nouwen, 2015). My research challenges how we approach pastoral care of international students, where a key dimension is the bidirectionality of listening to the needs of both guest and host, an 'intercultural conversation, analysis, and practice' (Heaney, 2019, p.29). The practice of hospitality informed by a postcolonial perspective offers the opportunity to embrace the unique connections formed between people of different cultures and the need for interpretation between them in a safe space, though the safety of that space is something which practitioners always need to work on, partly through being constantly aware of the 'pain in their shins' (Trompenaars and Hampden-Turner, 2012, p.239). Friends International Norwich is well-placed to respond to the need for intercultural hospitality, but as numbers of students increase, the temptation will be to continue hospitality as a 'programme' event to reach as many as possible.

Fourthly, whilst this postcolonial lens has been focused on the work of Friends International, there is a place for this being applicable to education institutions. Within my professional world, I have undertaken consultancy work for an educational establishment where the attitude was very much that international students should feel fortunate in benefitting from the opportunities and culture offered, rather than the establishment also learning from the international student. My research has provided a contribution to understanding how organisations can critique and develop their approach to engaging with international students, with a particular recognition that further research is required about intercultural struggle for international students.

Finally, for me personally, my research has been one of learning and weakness. I have been stretched in how I respond to another when they struggle – learning how to spot different signs that would suggest someone is asking for help; and recognising the need for a safe space for both guest and host, because either can experience some of the 'harm' that Keifert alludes to (1992, p.59). I have turned my experience and research in different directions as a result – completing a report for a school on their care for international students and seeking to develop analogous endeavours in the future. I have explored what it looks like to make the choice to call home 'our space' and have been changed through this practice of hospitality.

Limitations

The nature of my context has led to specific limitations in my research. I would have wished to pursue further the idea of 'I, You, We', but although the questionnaires were rich in data, participants did not tend to use personal pronouns in their responses. Most participants were studying for a one-year Masters and I think their not knowing me led to a lack of follow-up for an interview, meaning I could not explore this further.

The relative lack of interest shown about my research from local volunteers and Reach workers meant that more of their important perspectives were missing. I would have liked to pursue training into areas of hospitality and care further. However, I have been invited to present my research back into Friends International at a national level.

Although my research is not immediately generalisable to other situations, it has insights to offer that are pertinent. Most notable is the call to look at attitudes about those in authority (including care positions) and ask critical questions of a dominant system that is seeking more international students, but has expectations of these students accepting their version of pedagogy and care.

My own life experience has been both a limiting factor and a richness to my research. I have marvelled at my husband's and children's capacity and love for embracing so many different strangers into 'our home'. Along with the richness and laughter, though, there are also knocks at the door at random times, chaos, noise, miscommunications, awkwardnesses, and inconveniences (see Callow, 2017, pp.30-33). My family have had their own lives outside (and within) home and so my life has never all been about international students' needs. I am grateful for this grounding, however exhausting (cf. Rosello, 2002, p.17).

Reflection: A Safe Space, but not as I expected

I end my thesis as I began it: with a personal reflection of my context. Whilst opening our home to international students, two events occurred that changed my practice. I discussed some of this experience in Chapter Eight, 'Acceptance', where we took in a family member in need and the ministry we had become accustomed to was not something that we could continue. It was a positive example for me of how something that is good for one may not be good for another.

The second event was that my husband needed to step down from our ministry together due to chronic stress from sustained conflict from those who resisted changes to the

ministry dynamic in our local context.²² It felt like being thrust back into more culture shock as we tried to process our new landscape. I felt aware of my own limitations and needs, and students and volunteers saw me 'not at my best', which was uncomfortable for me, but somehow reflected a little to me of my research. I grew in my own understanding of hospitality and how it highlights our own needs. I saw again what it looked like to gasp for air and at times I felt myself also experiencing that same out-of-depth-ness.

I learnt a huge amount from the courage our family member showed. Her bravery in crossing to another home, a new culture, and learning to forge a new path for her life ahead was an incredible process to watch and be part of. I benefitted by learning what it looked like to resist assumptions about her identity and for her to discover what sort of path of care she wanted (cf. Brown and Gilligan, 1992, pp.27-28). I learnt that it was at the point of my incomprehension that I discovered the need to keep listening and observing.

My research has enabled me to look back into what I had been involved in and I was struck by the limited amount of time students spent here in Norwich. Time can rush past in a blur of experiences being thrown at them, sometimes overwhelmingly so. This can be exhilarating and positive, but, for some, it requires further conversation. 'Guests', 'others', 'strangers', 'those in need' are in positions of relative weakness, but they are best placed to describe the new culture they find themselves in. We miss this opportunity in hospitality if the power dynamic remains in favour of the host providing for the guest without being flexible in how they provide.

Hospitality moves beyond the host finding 'strength and sufficiency outside themselves ...to absorb some of the pain guests bring' (Pohl, 1999, p.118) to finding that in shared weakness and pain there is greater understanding of listening to one another (cf. Romans 12:13-15), even though we can never truly understand their perspective and they can never fully understand ours (Russell, 2009, p.46). Opening up my home in different ways showed me how inherently difficult it is to practise hospitality without infantilising the guest (whether a family member or an international student). Without sacrificing something of self, the host is always at risk of colonising the one coming in.

Conclusion

It is appropriate that ten years after leaving home for another country, then returning back, making another home and opening up this home to many others in a variety of ways, that

²² This experience would require a wholly different thesis to explore the dynamics at work. These reflections appear with permission from my husband and family member.

I end my thesis writing with a personal reflection on the brokenness that a practice of hospitality can bring. Hospitality remains at the heart of a Christian outworking of love, which cannot be institutionalised or neatly programmed. The aim of this research was to ask if the help of international students was helping. Placing experiences of international students alongside theological and theoretical perspectives has produced a new understanding of hospitality, in which both strengths and weaknesses of host and guest, international and local are acknowledged and explored.

In an organisation that values contextualisation of scripture highly, along with a recognition of and appreciation for different cultures (not dictating the detail of the delivery of ministry), it is apparent that there needs to be a similar process of not 'producing' hospitality as a finished product; instead choosing to ask, 'does this contribute to a hospitable response to the hospitable love of God?' (Newlands and Smith, 2010, p.212). The minutiae of context, particularly, and the experience of the dynamic between guest and host need to be attended to. The problem that has been identified is that there is too much helping from people who think they know how to help, without listening to what the needs and responses are. Attending to the reality of guests and hosts in a hospitable setting becomes 'more than inter-cultural relatedness. It is a means to decolonization' (Heaney, 2015, p.10); a way to 'listen carefully their voices' [sic] and to answer the question, 'Is it helping?', in a way which is more aware of cultural differences, and of the power differential in which that difference is contextually embedded.

References

- Al-Omari, H and Pallikkathayil, L., 2008. Psychological acculturation: a concept analysis with implications for nursing practice. *Journal of Transcultural Nursing*, 19(2), pp. 126-133.
- Anderson, L., 1994. A new look at an old construct: Cross-cultural adaptation. *International Journal of Intercultural Relations*, [online]. 18(3). pp.293-328. Available at: <<http://www.sciencedirect.com/science/article/pii/0147176794900353>> [Accessed: 2 January 2020].
- Anglia Ruskin University, 2015. Ambition, Imagination and Collaboration, Corporate Plan 2015-2017. [online] Available at: <<http://www.anglia.ac.uk/~media/Files/corporate-documents/corporate-plan-2015-17.pdf>> [Accessed 10 August 2018].
- Anglia Ruskin University, 2019. New Country, new culture. [online] Available at: <<https://aru.ac.uk/blogs/new-country-new-culture>> [Accessed 31 December 2019].
- Appiah, K., 1991. *In my father's house*. Oxford: Oxford University Press.
- Arias, M., 2008. Centripetal Mission, or Evangelization by Hospitality. In: P. Chilcote and L. Warner, eds., 2008. *The Study of Evangelism*. Grand Rapids, MI: Eerdmans Publishing Co. p.433.
- Ash, C., 2016. *Zeal without burnout*. The Good Book Company.
- BBC Trending, 2017. *Korean Billy can do all the British accents*. [video online] Available at: <<https://youtu.be/AufeWN89PNE>> [Accessed 11 December 2017].
- Bell, E., 1996. *Counselling in further and higher education*. Buckingham: Open University Press.
- Bell, J., 2010. *Doing your research project: a guide for first-time researchers in education, health and social science*. 5th ed. Maidenhead: McGraw-Hill Professional Publishing.
- Bennett, Z., 2013. *Using the bible in practical theology: historical and contemporary perspectives*. Abingdon-on-Thames: Routledge.
- Bennett Moore, Z., 2002. *Introducing feminist perspectives on pastoral theology*. London: Continuum International Publishing Group.

- Bennett, Z. and Lyall, D., 2014. The professional doctorate in practical theology: a new model of doctoral research in the UK. *Reflective Practice: Formation and Supervision in Ministry*, 1. [online] <http://journals.sfu.ca/rpfs/index.php/rpfs/article/viewFile/337/331> [Accessed 28 June 2019].
- Bennett, Z. and Rowland, C., 2016. *In a glass darkly*. London: SCM Press.
- Bennett, Z., Graham, E., Pattison, S. and Walton, H., 2018. *Invitation to research in practical theology*. New York, NY: Routledge.
- Berry, J., 1980. Acculturation as varieties of adaptation. In: M. Padilla (ed.), *Acculturation: theory models and some new findings*. Boulder, CO: Westview.
- Bevens, S., 2002. *Models of contextual theology*. Maryknoll, NY: Orbis Books.
- Bevens, S. and Schroeder, R., 2004. *Constants in context: a theology for mission for today*. Maryknoll, NY: Orbis Books.
- Boersma, H., 2004. *Violence, hospitality and the cross: reappropriating the atonement tradition*. Grand Rapids, MI: Baker Academic.
- Boff, L., 2011. *Virtues for another possible world*. Eugene: Cascade Books.
- Bond, M., 1991. *Beyond the Chinese face: insights from psychology*. 2nd ed. China: Oxford University Press.
- Bonhoeffer, D., 1965. *No rusty swords*. London: Fontana.
- Boost Labs, 2014. *Word clouds and the value of simple visualization*. [online] Available at: <<http://www.boostlabs.com/what-are-word-clouds-value-simple-visualizations/>> [Accessed 16 August 2018].
- Bradnick, D., 2011. Postcolonial Theology. *Wiley Online Library*, [e-journal] Abstract only. Available through: Wiley Online Library <<https://onlinelibrary.wiley.com/doi/pdf/10.1002/9780470670606.wbecc1095>> [Accessed 7 February 2019].
- Brady, I., 2000. Anthropological Poetics. In: N. Denzin and Y. Lincoln, *Handbook of Qualitative Research*, Second Edition. Thousand Oaks, CA: Sage Publications. pp.949-979.
- Bretherton, L., 2006. *Hospitality as holiness*. Farnham: Ashgate.

- Brown, H., 1980. The Optimal Distance Model of Second Language Acquisition. *TESOL Quarterly* [online]. 14(2), pp.157-164. Available at: <<http://www.jstor.org/discover/10.2307/3586310>> [Accessed: 2 January 2020].
- Brown, L. and Gillian, C., 1992. *Meeting at the crossroads: women's psychology and girls' development*. New York, NY: Ballantine Books.
- Brown, L. and Holloway, I., 2008a. The initial stage of the international sojourn: excitement or culture shock? *British Journal of Guidance and Counselling*, 36(1), pp.33-49.
- Brown, L. and Holloway, I., 2008b. The adjustment of international postgraduate students at an English university: an ethnographic study. *Journal of Research in International Education*, 7(2), p.1.
- Browning, D. S., 1976. *The moral context of pastoral care*. Philadelphia: Westminster Press.
- Brueggemann, W., 1991. *Interpretation and obedience*. Minneapolis: Fortress Press.
- Buchanan, S., 2010. *Cross cultural Christian: a Christian theology of world issues, cultures and approaches to mission*. Nottingham: St John's Extension Studies.
- Burns, J., 2013. International students pay premium at UK universities. *BBC News*, 9 Aug. [online] Available at: <<https://www.bbc.co.uk/news/education-23614142>> [Accessed 18 December 2018].
- Butet-Roch, L. and Elan, M., 2018. Pictures reveal the isolated lives of Japan's social recluses. *National Geographic*, 14 Feb. [online] Available at: <<https://www.nationalgeographic.com/photography/proof/2018/february/japan-hikikomori-isolation-society/>> [Accessed 21 December 2018].
- Caleb, R., 2014. Uni counselling services challenged by growing demand. *The Guardian*, 27 May. [online] Available at: <<https://www.theguardian.com/higher-education-network/blog/2014/may/27/students-mental-health-risk-cuts-nhs-services>> [Accessed 10 September 2018].
- Callow, J. and Callow, R., 2016. Callow March Update. [online video] Available at: <<https://www.dropbox.com/s/ly4cf79qp7n0qxb/Callow%20March%20Update.mp4?dl=0>> [Accessed 28 June 2019].
- Callow, R., 2016. 'Lifting the shell': expressions of emotion and cross-cultural struggle in international students. *Holiness*. [online] Available at: <<http://www.wesley.cam.ac.uk/wp-content/uploads/2014/09/03-callow.pdf>> [Accessed 12 November 2018].

- Callow, R., 2017. Creating cross-cultural community. *Preach: Preaching Across Cultures*, 13, pp.30-33.
- Campbell, A., 1985. *Professionalism and pastoral care*. Philadelphia: Fortress Press.
- Campbell, A., 1987. *A dictionary of pastoral care*. London: SPCK.
- Campbell, A., 1991. *Paid to care?*. London: SPCK.
- Campbell, A., 2000. The nature of practical theology. In: J. Woodward and S. Pattison, eds., 2000. *The Blackwell reader in pastoral and practical theology*. Oxford: Blackwell, pp.77-88.
- Cartledge, M. and Cheetham, D., 2011. *Intercultural theology*. London: SCM Press.
- Challies, T., 2016. A La Carte (November 15). *A La Carte Today*. [blog] 15 Nov. [online] Available at: <<http://www.challies.com/a-la-carte/a-la-carte-november-15>> [Accessed 12 November 2018].
- Chester, T., 2011. *A meal with Jesus: discovering grace, community and mission around the table*. Nottingham: Inter-Varsity Press.
- Church, T., 1982. Sojourner Adjustment. *Psychology Bulletin*, 91(3), pp. 540-572.
- Cianci, R. and Gambrel, P., 2003. Maslow's hierarchy of needs: Does it apply in a collectivist culture. *Journal of Applied Management and Entrepreneurship*, 8(2), pp. 143-161.
- Clooney, F., 2011. *Comparative theology*. Hoboken: John Wiley and Sons.
- Collins, 2019. *Collins Free Online Dictionary*. [online] Available at: <<https://www.collinsdictionary.com/dictionary/english/colonialism>> [Accessed 5 March 2019].
- Corbett, S. and Fikkert, B., 2014. *When helping hurts: how to alleviate poverty without hurting the poor... and yourself*. Chicago, IL: Moody Publishers.
- Coughlan, S., 2017. Birmingham University to open campus in the Gulf. BBC News, 24 May. [online] Available at: <<https://www.bbc.co.uk/news/business-40013077>> [Accessed 18 December 2018].

- Cowburn, A., 2018. Benefits of international students to UK are '10 times greater than costs,' shows study, *The Independent*, 11 Jan. [online] Available at: <<https://www.independent.co.uk/news/uk/politics/international-students-uk-brexite-costs-benefits-non-eu-university-immigration-figures-a8152151.html>> [Accessed 4 October 2018].
- Cronshaw, D. and Jackel, B., 2016. Practicing Ubuntu among international students. *Practical Theology*, 9(4), pp.301-313.
- Curle, N., 2015. *A Christian theological critique of uBuntu in Swaziland*. Conscpectus. [pdf] Available at: <<https://www.sats.edu.za/wp-content/uploads/2015/10/Curle-A-Theological-Critique-of-uBuntu.pdf>> [Accessed: 1 March 2019].
- Davies, D., 2002. *Anthropology and theology*. Oxford: Berg.
- Davy, T., 2017. Hostility, hospitality and hope. In *Encounters: hospitality and mission*, 47. [online] Available at: <<https://encountersmissionjournal.files.wordpress.com/2017/09/e47-summer2017.pdf>> [Accessed 14 November 2017].
- Deeks, D., 1987. *Pastoral theology: an inquiry*. London: Epworth.
- Derrida, J., 1996. Hospitality. In: J. Caputo, ed., *Deconstruction in a nutshell*. New York, NY: Fordham University Press, pp.109-112.
- Derrida, J., 2000. *Of hospitality*. Stanford, CA: Stanford University Press.
- Donovan, V., 2004. *Christianity rediscovered*. 2nd Ed. Maryknoll, NY: Orbis Books.
- Dreyer, J., 2014. The narrative turn in practical theology. *Verbum et Ecclesia*, 35(2). Available at: <<http://ref.scielo.org/krrwb9f>> [Accessed: 1 February, 2020]
- Dreyer, J., 2016. Knowledge, Subjectivity, (De)Coloniality, and the Conundrum of Reflexivity. In J. Mercer and B. Miller-McLemore, *Conundrums in Practical Theology*, Leiden: Brill Publishers.
- Duce, C. and Cameron, H., 2013. *Researching practice in mission and ministry: a companion*. London: SCM Press.
- Ducker, C., 2017. Five faces of hospitality. *Encounters Mission Journal*. [online] Available at: <<https://emj.redcliffe.ac.uk/2017/09/14/five-faces-of-hospitality/>> [Accessed 12 November 2018].

Edwards, C., 2017. Hospitality and Islam. *Encounters Mission Journal*. [online] Available at: <<https://emj.redcliffe.ac.uk/2017/09/14/hospitality-and-islam/>> [Accessed 12 November 2018].

Edwards, R. and Weller, S., 2012. Shifting analytic ontology: using I-poems in qualitative longitudinal research. *Qualitative Research*, 12(2), pp.202-217.

Eleftheriadou, Z., 1994. *Transcultural counselling*. London: Central Book Publishing Ltd.

Eliot, T.S., 1927. *Journey of the Magi*. London: Faber and Gwyer.

Eze, O., 2014. *Exploring international students' experiences of studying in UK universities: a narrative inquiry of Nigerian students*. [PhD] Anglia Ruskin University. Available at: <<https://arro.anglia.ac.uk/550498/>> [Accessed 31 December 2019].

[*Filling the void*] n.d. [image online] Available at: <<https://goo.gl/images/iGxnFJ>> [Accessed 16 September 2018].

[*Five lateral thinkers on innovation and disruption*] n.d. [image online] Available at: <<https://goo.gl/images/uMfGvY>> [Accessed 16 September 2018].

Forward, M., 2000. Culture, religious faiths, and race. In J. Woodward and S. Pattison, eds., *The Blackwell reader in pastoral and practical theology*. Oxford: Blackwell. pp.248-256.

Friends International, 2015. *Staff worker job description*. Friends International, unpublished. (See Appendix 10).

Furnham, A., 1997. The experience of being an overseas student. In: D. MacNamara and R. Harris (eds.), *Overseas Students in Higher Education: Issues in teaching and learning*. London: Routledge. pp.14-29.

Furnham, A., 2010. Culture Shock: Literature Review, Personal Statement and Relevance for the South Pacific. *Journal of Pacific Rim Psychology*. [e-journal] 4(2), <https://doi.org/10.1375/prp.4.2.87>. pp.87-94.

Georges, J., 2014. The 3D gospel: ministry in guilt, shame, and fear cultures. Published online: Timē Press.

Gil, N., 2015. Majority of students experience mental health issues, says NUS survey. *The Guardian*, 14 Dec. [online] Available at: <<https://www.theguardian.com/education/2015/dec/14/majority-of-students-experience-mental-health-issues-says-nus-survey>> [Accessed 10 September 2018].

Gilligan, C., 1990. *In a different voice: psychological theory and women's development*. 38th ed. Cambridge, MA: Harvard University Press.

Global Education, 2015. Culture shock: adjusting to life in the United States.' *Millersville University*, 11 Sep. [online]. Available at:

<<https://blogs.millersville.edu/globaledebblast/2015/09/11/culture-shock/>> [Accessed 8 August 2018].

Global Perspectives, n.d. *The 4 stages of culture shock*. *medium.com*. [online] Available at: <<https://medium.com/global-perspectives/the-4-stages-of-culture-shock-a79957726164>> [Accessed 21 November 2018].

Goldsmith, M. and Harley, R., 2002. *Who is my neighbour?* Second edition. Carlisle: Authentic Lifestyle.

Gordon, P., 1996. A fear of difference? *Psychodynamic Counselling*, 2(2), pp.195-208.

Gorringe, T., 2004. *Furthering humanity: a theology of culture*. Aldershot: Ashgate.

Gorringe, T. and Rowland, C., 2016. Practical Theology and the common good. *Practical Theology*, 9(2). June 2016. pp.101-114.

Gowler, D., (in press) 'You shall love the alien as yourself': hope, hospitality, and love of the stranger in the teachings of Jesus. In J. McDowell (ed.), *Hope in dark times* (in press).

Graham, E., 1996. *Transforming practice*. London: Mowbray.

Graham, E., 2017. *Apologetics without apology*. Eugene, OR: Wipf and Stock Publishers.

Gray, D., 2009. *Doing research in the real world*. 2nd ed. Los Angeles: SAGE Publications.

Green, G., 2014. A Response to the Postcolonial Roundtable. In: K. Smith, J. Lalitha & L. Hawk (eds.), *Evangelical Postcolonial Conversations: Global Awakenings in Theology and Praxis*. Madison, WI: InterVarsity Press. pp.19-24

Gullahorn, J. and Gullahorn, J. E., 1963. An Extension of the U-Curve Hypothesis. *Journal of Social Issues* [online]. 19(3), pp.33–47. Available from:

<<http://onlinelibrary.wiley.com/doi/10.1111/j.1540-4560.1963.tb00447.x/abstract>> [Accessed: 2 January 2020].

- Guthrie, G., 1975. A Behavioral Analysis of Culture Learning. In: R. Brislin, S. Bocher, and W. Lonner (eds). *Cross-cultural perspectives on learning* New York: Wiley. pp.95-115.
- Gutierrez, G., 1973. *A theology of liberation*. 2nd ed. Maryknoll, NY: Orbis Books, p.xxv.
- Gutierrez, G., 1983. *The power of the poor in history*. Maryknoll, NY: Orbis Books, pp.128.
- Hauerwas, S. and Willimon, W., 2014. *Resident aliens: life in the Christian colony*. Nashville, TN: Abingdon Press.
- Haughton, R., 1997. Hospitality: home as the integration of privacy and community. In: L. Rouner, ed., 1997. *The longing for home*. Notre Dame: University of Notre Dame Press. Ch. 12.
- Heaney, R., 2014. Prospects and Problems for Evangelical Postcolonialisms. In: K. Smith, J. Lalitha & L. Hawk (eds.), *Evangelical Postcolonial Conversations: Global Awakenings in Theology and Praxis*. Madison, WI: InterVarsity Press. pp.29-44.
- Heaney, R., 2015. *From historical to critical post-colonial theology*, Eugene, OR: Pickwick Publications.
- Heaney, R., 2019. *Post-colonial Theology: Finding God and Each Other Amidst the Hate*. Eugen, Oregon: Cascade Books.
- Hillman, E., 2004. Vincent Donovan as friend and missiologist. In V. Donovan, *Christianity rediscovered*. 2nd ed. Maryknoll, NY: Orbis Books.
- Hiltner, S., 2000. Meaning and importance of pastoral theology. In: J. Woodward and S. Pattison, eds. *The Blackwell reader in pastoral and practical theology*. Oxford: Blackwell, pp.29-33.
- Ho, D., 1976. On the concept of face. *American Journal of Sociology*. [online] Available at: <<http://dx.doi.org/10.1086/226145>> [Accessed 15 March 2018].
- Hofstede, G., Hofstede, G. and Minkov, M., 2010. *Cultures and organizations*. New York: McGraww-Hill.
- Homer, *The Odyssey*. Translated from Greek by Fitzgerald, R., 1961. Garden City, New York: International Collectors Library.
- hooks, b., 1994. *Teaching to transgress: education as the practice of freedom*. London: Routledge.

- Horsfall, T., 2004. *Rhythms of grace*. Eastbourne: Kingsway Publications.
- Houston, F., 2015. *You shall love the stranger as yourself: The bible, refugees and asylum*. Abingdon: Routledge.
- Hu, S., 2009. The task of the postcolonial theologian. *Institute for the study of Asian American Christianity*, [blog] 11 Sep. Available at: <<https://isaacblog.wordpress.com/2009/09/11/the-task-of-the-postcolonial-theologian-by-steve-hu/>> [Accessed 7 February 2019].
- Hu, S., 2014. The Importance of Postcolonial Evangelical Conversations. In K. Smith, J. Lalitha & L. Hawk (eds.), *Evangelical Postcolonial Conversations: Global Awakenings in Theology and Praxis*. Madison, WI: InterVarsity Press. pp.16-18.
- Hunter, R., ed., 1990. *Dictionary of pastoral care and counselling*. Nashville: Abingdon Software.
- Jack, G. and Westwood, R., 2009. *International and Cross-Cultural Management Studies: A postcolonial reading*. London: Palgrave Macmillan
- Jagessar, M., 2015. Dis-place theologizing: fragments of intercultural adventurous God-talk. *Black Theology*, 13(3). pp.258-272.
<http://dx.doi.org/10.1179/1476994815Z.000000000062> [Accessed 7 December 2018].
- Kaur, K., 2017. The economic impact of international students. (March 2017). In: Universities UK. [online] Available at: <<https://www.universitiesuk.ac.uk/policy-and-analysis/reports/Documents/2017/briefing-economic-impact-international-students.pdf>> [Accessed 5 October 2018].
- Keifert, P., 1992. *Welcoming the stranger: a public theology of worship and evangelism*. Minneapolis: Augsburg Fortress.
- Keller, C., 2005. *Postcolonial theologies*. St. Louis, MO: Chalice Press.
- Killick, D., 2008. Culture Shock and Cultural Adjustment. In: C. Daglish and P. Evans (eds.), *Teaching in the Global Business Classroom*. Cheltenham: Edward Edgar. pp.20-36.
- Kleinman, A., 1986. Social origins of distress and disease. *Psychiatry online*, [e-journal] 38(6), p.678. <https://doi.org/10.1176/ps.38.6.678>.
- Knight, P., 2002. *Small-scale research*. London: Sage.

- Koh, S-A., 2014. Postcolonial theology and the Christ. *Crosslight*, 3 Aug. [online]
Available at: <<https://crosslight.org.au/2014/08/03/postcolonial-theology-and-the-christ/>>
[Accessed 1 March 2019].
- Kok, J., Nicklas, T., Roth, D. and Hays, C., 2014. *Sensitivity towards outsiders*.
Tubingen: Mohr Siebeck.
- Kramer, K. and Gawlick, M., 2003. *Martin Buber's I and thou: practicing living dialogue*.
Mahwah, NJ: Paulist Press.
- Kreider, A., 1999. *The change of conversion and the origin of Christendom*. Harrisburg,
PA: Trinity Press International.
- Kreider, A., 2016. *The patient ferment of the early church: the improbable rise of
Christianity in the Roman Empire*. Michigan: Baker Academic Publishing Group.
- Kreider, E. and Kreider, A., 2011. *Worship and mission after Christendom*. Harrisonburg,
VA: Herald Press.
- Kumar, R., 2014. *Research methodology: a step-by-step guide for beginners*. 4th ed.
London: SAGE Publications.
- Kwan, S., 2014. *Postcolonial Resistance and Asian Theology*. London: Routledge.
- Kwan, S., 2016. *Negotiating a presence-centred Christian counselling*. Newcastle Upon
Tyne: Cambridge Scholars Publishing.
- Kwok, P-L, 1987. Claiming a Boundary Existence: A Parable from Hong Kong. *Journal
of Feminist Studies in Religion*, 3(2), [online] pp.121-124. Available at:
<<https://www.jstor.org/stable/25000053>> [Accessed 14 February 2020].
- Kwok, P-L., 1989. The Emergence of Asian Feminist Consciousness of Culture and
Theology. In V. Fabella and A. Sun, (eds.). *We Dare to Dream*, Eugene, Oregon: Wipf &
Stock.
- Kwok, P-L., 1997. Ecology and Christology. *Feminist Theology*, 5(15), pp. 113-125.
<https://doi.org/10.1177/096673509700001508>.
- Kwok, P-L., 2005. *Postcolonial imagination and feminist theology*. Louisville, Kentucky:
Westminster John Knox Press.
- Lago, C., 2011. *The handbook of transcultural counselling and psychotherapy*.
Maidenhead: McGraw Hill/Open University Press.

Lago, C. and Thompson, J., 1996. *Race, culture, and counselling*. Philadelphia: Open University Press.

Lanier, S., 2000. *Foreign to familiar: a guide to understanding hot - and cold - climate cultures*. Hagerstown, MD: McDougal Publishing Company.

Lartey, E., 2003. *In living color: an intercultural approach to pastoral care and counseling*. 2nd ed. London: Jessica Kingsley Publishers.

Lartey, E., 2006. *Pastoral theology in an intercultural world*. Peterborough: Epworth Press.

Lartey, E., 2013. *Postcolonializing God: an African practical theology*. London: SCM Press.

Lash, N., 1973. *Change in focus*. London: Sheed and Ward.

Leach, J. and Paterson, M., 2015. *Pastoral supervision: a handbook*. 2nd ed. London: SCM Press.

Lee, J., 1995. *Marginality*. Minneapolis: Fortress Press.

Lee, S. Y. C., 2002. Pastoral counseling in Chinese cultural contexts: philosophical, historical, sociological, spiritual and psychological considerations. *American Journal of Pastoral Counseling*, 5(1/2), pp.119-149.

Levinas, E., 1987. *Time and the other*. New Ed. edition. Translated from French by Cohen, R., 1987. Pittsburgh: Duquesne University Press.

Liamputtong, P., 2007. *Researching the vulnerable: a guide to sensitive research methods*. London: SAGE.

Lightfoot, L., 2018. Universities outsource mental health services despite soaring demand. *The Guardian*, 17 July. [online] Available at: <<https://www.theguardian.com/education/2018/jul/17/universities-outsource-mental-health-services-despite-soaring-demand>> [Accessed 13 November 2018].

Lowe, F. and Davids, F., 2013. *Thinking space: promoting thinking about race, culture, and diversity in psychotherapy and beyond*. London: Karnac Books.

Ludema, J. and Johnson, S., 1997. *Partnering to build and measure organizational capacity*. Grand Rapids, MI: Christian Reformed World Relief Committee.

Lupton, R., 2011. *Toxic charity: how churches and charities hurt those they help (and how to reverse it)*. New York: HarperCollins Publishers.

Lyall, D., 2000. Pastoral action and theological reflection. In: D. Willows and J. Swinton, eds., 2000. *Spiritual dimensions of pastoral care*. London: Jessica Kingsley Publishers.

Lyall, D., 2001. *Integrity of pastoral care*. London: SPCK.

Lynch, G., 2000. The relationship between pastoral counselling and pastoral theology. In: Woodward, J. and Pattison, S., eds., 2000. *The Blackwell reader in pastoral and practical theology*. Oxford: Blackwell Publishers. pp.223-232.

Maldonado-Torres, N., 2017. On the colonality of human rights. In: *Revista Crítica de Ciências Sociais*. [online] Available at: <<https://journals.openedition.org/rccs/6793>> [Accessed 5 March 2019].

Mananzan, M., 1989. Redefining Religious Commitment in the Philippine Context. In V. Fabella and A. Sun (eds.), *We Dare to Dream*, Eugene, Oregon: Wipf & Stock.

Martin, P. and Glesne, C., 2002. From the Global Village to the Pluriverse? 'Other' Ethics for Cross-Cultural Qualitative Research. *Ethics, Place & Environment*, [e-journal] 5(3), pp.205-221. <https://doi.org/10.1080/1366879022000041597>.

Marty, M., 2014. Resident aliens. *Huffpost*. (Updated 6 December 2017). [online] Available at: <https://www.huffingtonpost.com/martin-marty/resident-aliens_b_5865560.html> [Accessed 16 May 2018].

Maslow, A. H., (1943). A theory of human motivation, *Psychological Review*, 50(4), pp.370-396.

Mawere, M., Mubaya, T., van Reisen, M. and van Stam, G., 2016. Maslow's Theory of Human Motivation and its Deep Roots in Individualism. In: M. Mawere and A. Nhemachena, eds., 2016. *Theory, Knowledge, Development and Politics: What Role for the Academy in the Sustainability of Africa?*, Bamenda: Langaa RPCIG

McLeod, S., 2018. *Maslow's hierarchy of needs*. [online]. Available at: <<https://www.simplypsychology.org/maslow.html>> [Accessed 21 August 2018].

Meeks, W., 1983. *The first urban Christians: the social world of the apostle Paul*. New Haven: Yale University Press.

Meeks, W., 1993. *The origins of Christian morality: the first two centuries*. New Haven: Yale University Press.

Mercer, J., 2016. Interdisciplinarity as a practical theological conundrum. In: J. Mercer and B. Miller-McLemore, eds., 2016. *Conundrums in practical theology*. Leiden: Brill Publishers.

- Meyer, J. and Land, R. (eds.), 2006. *Overcoming barriers to student understanding: threshold concepts and troublesome knowledge*. Abingdon: Routledge.
- Mignolo, W. D., 2007. DELINKING, *Cultural Studies*, 21(2), pp.449-514. [online] <<http://dx.doi.org/10.1080/09502380601162647>> [Accessed 5 March 2019].
- Miles, M. and Huberman, M., 1994. *Qualitative data analysis*. Thousand Oaks: SAGE Publishers.
- Miller-McLemore, B., 2012. The Contributions to practical theology. In: B. Miller-McLemore, ed., 2012. *The Wiley Blackwell companion to practical theology*, 2012. Oxford: Wiley Blackwell.
- Mizuno, Y., 2012. *To what extent can the model of culture shock be evenly applied to British/Japanese university students?* [MA] University of Leeds. Available at: <<https://resources.library.leeds.ac.uk/final-chapter/dissertations/lcs-tpg/example2.pdf>> [Accessed: 31 December 2019].
- Mori, S., 2011. Addressing the mental health concerns of international students. *Journal of Counseling and Development*, 78(2), pp.137-144. [online] Available through: <<https://onlinelibrary.wiley.com/doi/pdf/10.1002/j.1556-6676.2000.tb02571.x>> [Accessed 13 November 2018].
- Moyaert, M., 2010. Absorption or hospitality?. In: C. Cornille and C. Conway, eds., *Interreligious hermeneutics*. Eugene: Wipf and Stock. pp.61-88.
- Moyaert, M., 2011. *Fragile identities*. Amsterdam: Rodopi.
- Muller, R., 2001. *Honor and shame: unlocking the door*. Philadelphia, PA: Xlibris Corp.
- Murphy, R., 2017. Culture shock stages. *Goabroad.com* 22 June. [online] Available at: <<https://www.goabroad.com/articles/culture-shock-stages>> [Accessed 21 November 2018].
- Murray, S., 2015. *A vast minority: Church and mission in a plural culture*. United Kingdom: Paternoster Press.
- Myers, C., 2008. *Binding the strong man*. 2nd ed. New York, NY: Orbis.
- Nagesh, A., 2018. *What are the facts behind the 'rich international student' meme?* *BBC Three*, 5 Apr. [online]. Available at: <<https://www.bbc.co.uk/bbcthree/article/390db907-eb87-43bf-b7ca-d5b8293f4fb0>> [Accessed 4 October 2018].
- Newlands, G. and Smith, A., 2010. *Hospitable God: the transformative dream*. Farnham: Ashgate Publishing Ltd.

Newman, E., 2007. *Untamed hospitality: welcoming God and other strangers*. Grand Rapids, MI: Brazos Press.

[*Not every place you fit*] n.d. [image online] Available at: <<https://goo.gl/images/bJdPRc>> [Accessed 16 September 2018].

Nouwen, H., 1968., Anton T. Boisen and theology through living human documents. *Pastoral Psychology*, 19(7), pp.49-63. [online] Available at: <<https://doi.org/10.1007/BF01788381>> [Accessed 7 February 2019].

Nouwen, H., 1975. *Reaching out*. Garden City, New York: Doubleday.

Nouwen, H., 2015. Hospitality: church as a mother with an open heart. In: C. Ross and S. Bevans, eds., 2015. *Mission on the road to Emmaus*. London: SCM Press.

Oberg, K., 1960. Culture Shock: Adjustment to New Cultural Environments. *Practical Anthropology* 7. pp.177-182.

Ogletree, T., 2003. *Hospitality to the stranger*. Louisville, KT.: Westminster John Knox Press.

[*Oh for the love of me*] n.d. [image online] Available at: <<https://goo.gl/images/ehUzL8>> [Accessed 16 September 2018].

Oliver, P., 2003. *The Student's Guide to Research Ethics*. Maidenhead: Open University Press.

Panikkar, R., 1995. *Invisible Harmony: Essays on Contemplation and Responsibility*. Minneapolis: Fortress Press.

Pattison, S., 1993. *A critique of pastoral care*. London: Trinity Press International.

Pattison, S., 2000. Some straw for bricks: a basic introduction to theological reflection. In: J. Woodward and S. Pattison, *The Blackwell reader in pastoral and practical theology*. Oxford: Blackwell Publishing. pp.135-145.

Paudel, S., 2013. *Poor, isolated, and far from home: what it's like to be an international student*. *The Guardian*, 12 Sep. [online] Available at: <<https://www.theguardian.com/education/mortarboard/2013/sep/12/what-its-like-to-be-an-international-student>> [Accessed 4 October 2018].

Pohl, C., 1999. *Making room: recovering hospitality as a Christian tradition*. Grand Rapids, MI: William B Eerdmans Publishing Co.

- Pohl, C., 2012. *Living into community: cultivating practices that sustain us*. Grand Rapids, MI: William B Eerdmans Publishing Co.
- Putnam, R., 2007. *Bowling alone*. New York, NY: Simon and Schuster.
- Quijano, A., 2000. Coloniality of power, Eurocentrism, and Latin America. [pdf] *Nepantla: View from South*. [online] Available at: <<http://www.decolonialtranslation.com/english/quijano-coloniality-of-power.pdf>> pp.533-580. [Accessed 5 March 2019].
- Reaves, J., 2017. *Safeguarding the stranger*. Cambridge: The Lutterworth Press.
- Reynolds, T., 2008. Improvising together from our differences. *The Journal of Ecumenical Studies*, 43(1). pp.45-66.
- Richard, L., 2000. *Living the hospitality of God*. New York: Paulist Press International.
- Richard Lewis Communication, 2015. *Culture Active*. [Online] Available at: <<http://www.crossculture.com/cultureactive/>> and <http://changingminds.org/explanations/culture/lewis_culture.htm> and <<http://bestcareermatch.com/cross-cultural-communication>> [Accessed 14 January 2014].
- Ricoeur, P., 1995. Reflections on a new ethos for Europe. *Philosophy and Social Criticism*, 21(5-6), pp.3-13. [online] Available at: <<https://doi.org/10.1177/0191453795021005-602>> [Accessed 13 November 2018].
- Ricoeur, P., 2008. *On translation*. London: Routledge.
- Robinson, S., 2004. *Ministry among students: a pastoral theology and handbook for practice*. Norwich: Canterbury Press Norwich.
- Robson, C., 2011. *Real world research*. Malden, MA: Blackwell.
- Rose, J., 2002. *Sharing spaces? Prayer and the counselling relationship*. London: Darton, Longman and Todd.
- Rosello, M., 2002. *Postcolonial hospitality: the immigrant as guest*. Stanford University: Stanford University Press.
- Ross, C. and Bevans, S., eds., 2015. *Mission on the road to Emmaus*. London: SCM Press.
- Rowland, C., 2007. *The Cambridge companion to liberation theology*. 2nd ed. Cambridge: Cambridge University Press.

Russell, L., 2009. *Just hospitality: God's welcome in a world of difference*. Clarkson, S., Ott, K., Clarkson, J. eds., Louisville, KY: Westminster John Knox Press.

Sawyer, R. and Guo-Ming C., 2012. The Impact of Social Media on Intercultural Adaptation. *Intercultural Communication Studies*, 21(2), pp.151-169. Available at: <<https://web.uri.edu/iaics/files/09RebeccaSawyerGuoMingChen.pdf>> [Accessed: 1 February 2020.]

Schleiermacher, F., 2012. On the different methods of translating. In: L. Venuti, ed., 2012. *The Translation studies Reader*. Translated from German by S. Bernofsky. New York, NY: Routledge. pp.43-63.

Schreier, R., 2015. *Constructing local theologies*. 2nd ed. Maryknoll, NY: Orbis Books.

Singh, G., 2011. Is Sadness Merely Sadness for People Across Cultures? *Examiner.com* [Online] November 2011. Available at: <<http://www.examiner.com/article/is-sadness-merely-sadness-for-people-across-cultures>> [Accessed August 2015].

Slemon, S., 1996. Post-colonial critical theories. In: B. King, ed., *From new national and post-colonial literatures*. Oxford: Clarendon, pp.178-197.

Smith, K., Lalitha, J. & Hawk, L., 2014. The Postcolonial Challenge to Evangelicals. In: K. Smith, J. Lalitha & L. Hawk (eds.), *Evangelical Postcolonial Conversations: Global Awakenings in Theology and Praxis*. Madison, WI: InterVarsity Press. pp.25-28

Solomon, R., 2002. The future landscape of pastoral care and counselling in the Asia Pacific region. In: J. Farris, *International perspectives on pastoral counselling*. New York, NY: The Haworth Press. pp.99-118.

Somerville, M., 2010. *Body/landscape journals*. North Melbourne, Vic.: Spinifex Press.

[*Staying different*] n.d. [image online] Available at: <<https://goo.gl/images/3VHznL>> [Accessed 16 September 2018].

Stier, J., 2003. Internationalisation, Ethnic Diversity and the Acquisition of Intercultural Competencies. *Intercultural Education*, 14(1). pp.77-91

Stuckey, K., 2013. On the edge of another culture. *Therapy Today: racism in training*, 24(10), pp.26-29.

Sudworth, R., 2007. *Distinctly welcoming: Christian presence in a multifaith society*. Bletchley: Scripture Union Publishing.

Sugirtharajah, R., 2001. *The Bible and the Third World: Precolonial, Colonial, and Postcolonial Encounters*. Cambridge and New York: Cambridge University Press.

Sugirtharajah, R., 2003. *Postcolonial reconfigurations*. London: SCM Press.

Sutherland, A., 2006. *I was a stranger*. Nashville: Abingdon Press.

Swann, P., 2018. *Sustaining leadership: you are more important than your ministry*. Abingdon: Bible Reading Fellowship.

Swinton, J., 2000. Friendship in community: creating a space for love. In: D. Willows and J. Swinton, eds., 2000. *Spiritual dimensions of pastoral care*. London: Jessica Kingsley Publishers. pp.102-108.

Swinton, J. and Mowat, H., 2016. *Practical theology and qualitative research*. 2nd ed. London: SCM Press.

Tanaka-Matsumi, J. and Marsella, A., 1976. Cross-Cultural Variations in the Phenomenological Experience of Depression. *Journal of Cross-Cultural Psychology*. [Online] Dec. 7(4). pp.379-396. Available at: <<http://jcc.sagepub.com/content/7/4/379.short>> [Accessed May 2015].

The Bible: NIV study version, 2012. Grand Rapids: Zondervan.

The Bible: The Message version, 2009. Translated by E. Peterson. Colorado Springs: NavPress.

Theissen, G., 1992. *Social reality and the early Christians: theology, ethics, and the world of the new testament*. Minneapolis: Augsburg Fortress.

Theissen, G., 1999. *A theory of primitive Christian religion*. London: SCM Press.

Todd, A., 2000. What is Theological about Theological Reflection?, *British Journal of Theological Education*, [e-journal] 11(1), pp.35-45.
<http://dx.doi.org/10.1080/1352741X.2000.11719668>.

Todd, A., 2013. The interaction of talk and text: re-contextualizing biblical interpretation, *Practical Theology*, 6(1), pp.69-85. [e-journal] <http://dx.doi.org/10.1558/prth.v6i1.69>.

Top Universities, 2018. How much does it cost to study in the UK? *Top Universities*. 4th July. [online] Available at: <<https://www.topuniversities.com/student-info/student-finance/how-much-does-it-cost-study-uk>> [Accessed 18 December 2018].

Trafford, V. and Lesham, S., 2008. *Stepping stones to achieving your doctorate by focusing on your viva from the start*. Maidenhead: Open University Press.

Tregoning, W., 2017. It feels like home: hospitality in a postcolonial space. *Colloquy*, 7. [online] Available at: <https://figshare.com/articles/It_Feels_Like_Home_Hospitality_in_a_Postcolonial_Space/4955195/1> [Accessed 13 November 2018].

Trompenaars, A. and Hampden-Turner, C., 2012. *Riding the waves of culture*. London: Nicholas Brealey Publishing.

Tudor, D., 2012. *Korea: the impossible country*. Rutland, Vermont: Tuttle Publishing.

Turner, V., 1983. Liminality, Kabbalah, and the media. *Religion*, 15(3), pp.205-217. [e-journal] [https://doi.org/10.1016/0048-721X\(85\)90011-9](https://doi.org/10.1016/0048-721X(85)90011-9).

Turpin, K., 2016. The complexity of local knowledge. In: J. Mercer and B. Miller-McLemore, eds., 2016. *Conundrums in practical theology*. Leiden: Brill.

U.E.A., 2016. UEA student facts and figures 2016/17. [online] (21 December 2016) Available at: <<https://portal.uea.ac.uk/documents/6207125/7112761/Facts+and+Figures+External+Report.pdf/9c6f99e8-ae4d-444f-9a89-47c8e874b590>> [Accessed 8 August 2018].

U.E.A., 2019. *Cultural Adjustment*. [online] Available at: <<https://portal.uea.ac.uk/student-support-service/international-students/life-in-the-uk/adjusting-to-life-in-the-uk/cultural-adjustment>> [Accessed 31 December 2019].

UKCISA, 2016. *5 top tips for dealing with culture shock*. [online] Available at: <<https://www.ukcisa.org.uk/Information--Advice/Preparation-and-Arrival/Facing-culture-shock?q=culture+shock&ExactMatch=#layer-5423>> [Accessed 31 December 2019].

UKCISA, 2018. *Facing culture shock*. [online] Available at: <<https://www.ukcisa.org.uk/Information--Advice/Preparation-and-Arrival/Facing-culture-shock>> [Accessed 10 October 2016].

UKCISA, 2019. *Moving to the UK was like moving to Mars: navigating culture shock*. [online] Available at: Available at: <<https://www.ukcisa.org.uk/blog/6673/Navigating-culture-shock?q=culture+shock&ExactMatch=> [Accessed 31 December 2019]

University of Birmingham, 2018. Money requirement for student visas. (2018). *University of Birmingham* [online]. Available at: <<https://www.birmingham.ac.uk/international/students/visas/moneystudent.aspx>> [Accessed 18 December 2018].

University of Cambridge, 2019a. *International Student Guide: Pre-arrival and orientation information*. [pdf] Available at:

<https://www.internationalstudents.cam.ac.uk/files/international_student_guide.pdf>

[Accessed 31 December 2019] (p.20)

University of Cambridge, 2019b. *Transition to University*. [online] Available at:

<<https://www.studentwellbeing.admin.cam.ac.uk/support-particular-issues/transition-university>> [Accessed 31 December 2019]

Ustorf, W., 2011. The cultural origin of intercultural theology. In: M. Cartledge and D. Cheetham, eds., 2011. *Intercultural theology*. London: SCM Press.

Veling, T., 2005. *Practical Theology*. Maryland: Orbis Books.

Volf, M., 1996. *Exclusion and embrace*. Nashville: Abingdon Press.

Walton, H., 2014. *Writing methods in theological reflection*. London: SCM Press.

Ward, C., Bochner, S. and Furnham, A., 2001. *The Psychology of Culture Shock*. Second Edition. Hove, East Sussex: Routledge.

Weale, S., 2018a. Bristol University faces growing anger after student suicides. *The Guardian*, 26 May. [online] Available at:

<<https://www.theguardian.com/education/2018/may/26/bristol-university-faces-growing-anger-after-student-suicides>> [Accessed 10 September, 2018].

Weale, S., 2018b. Student mental health must be top priority – universities minister. *The Guardian*, 28 June. [online] Available at:

<<https://www.theguardian.com/education/2018/jun/28/student-mental-health-must-be-top-priority-universities-minister>> [Accessed 10 September 2018].

[*We are all in the same business*] n.d. [image online] Available at:

<<https://goo.gl/images/EPA26Q>> [Accessed 16 September 2018].

Wheeler, S. and Birtle, J., 1993. *A handbook for personal tutors*. Maidenhead: Open University Press.

Williams, R., 1965, *The long revolution*, Harmondsworth: Penguin.

Williams, R., 1983. *Keywords: a vocabulary of culture and society*. New York: Oxford University Press.

Williams, R., 1989. *Resources of hope: culture, democracy, socialism*. London: Verso.

- Williams, R., 2007. A theology of health for today. In: J. Baxter, ed., *Wounds that heal: theology, imagination and health*. London: SPCK, pp.3-14.
- Willows, D. and Swinton, J., eds., 2000. *Spiritual dimensions of pastoral care*. London: Jessica Kingsley.
- Wilson, M., 2000. Personal care and political action. In: D. Willows and J. Swinton, eds., 2000. *Spiritual dimensions of pastoral care*. London: Jessica Kingsley Publishers. pp.170-180.
- Wisker, G., 2007. *The postgraduate research handbook: succeed with your MA, MPhil, EdD and PhD*. 2nd ed. Houndmills, Basingstoke, Hampshire: Palgrave Macmillan.
- Wong, W-C. A., 2002. *The Poor Woman: A Critical Analysis of Asian Theology and Contemporary Chinese Fiction by Women*. New York: Peter Lang.
- Woo, I., 2013. When cultures collide. *Therapy Today: the international issue*, 24(7), pp.19-21.
- Woodward, J. and Pattison, S., eds., 2000. *The Blackwell reader in pastoral and practical theology*. Oxford: Blackwell Publishing.
- Wright, F., 1996. *Pastoral care revisited*. London: SCM Press.
- Xia, J., 2009. Analysis of impact of culture shock on individual psychology. *International Journal of Psychological Studies*, 1(2), p.1.
- Yakich, M., 2013. What is a poem? *The Atlantic*, 25 Nov. [online] Available at: <<https://www.theatlantic.com/entertainment/archive/2013/11/what-is-a-poem/281835/>> [Accessed 13 November 2018].
- Yee, G., 2006. 'Yin/Yang is Not Me: Exploration into an Asian American Biblical Hermeneutics.' In M. Foskett and J. Kuan (eds.), *Ways of Being, Ways of Reading: Asian American Biblical Interpretation*, St. Louis, MO: Chalice. pp.152-163.
- Young, R., 2001. *Postcolonialism: an historical introduction*. Oxford: Blackwell.
- Young, R., 2009. What is the postcolonial? *Ariel*, 40(1), pp.13-25. [online] Available at: <<http://www.questia.com/library/journal/1G1-210585170/what-is-the-postcolonial>> [Accessed 13 November 2018].
- Zarbafi, A., 2013. Mother and other tongues. *University and college counselling: embracing difference and diversity*, September 2013 issue, pp.8-10.

Zhou, Y., Jindal-Snape, D., Topping, K. and Todman, J., 2008. The theoretical model of culture shock and adaptation in international students in higher education. *Studies in Higher Education*, 13(1), pp.63-75.

Zurher, L., 1977. *The Mutable Self*. London: Sage Publications.

Appendices

(Restarting with their own page numbers)

Contents

| | |
|--|-----|
| Appendix 1 – Stage 1 paper | 3 |
| Appendix 2 – Stage 2 paper (subsequently adapted for publication; see Callow, 2016) | 25 |
| Appendix 3 – Stage 3 paper | 51 |
| Appendix 4 – Questionnaires (final and initial) | 77 |
| Appendix 5 – Semi-structured interview design | 83 |
| Appendix 6 – Three poems as reflections from my DProf course | 85 |
| Appendix 7 – Final Coding document | 89 |
| Accommodation | 90 |
| Racism | 90 |
| Expensive | 90 |
| Time | 91 |
| Weather | 92 |
| Various | 92 |
| Culture (Shock) | 93 |
| Language | 94 |
| Food | 100 |
| Listening | 102 |
| GP/Doctor | 103 |
| Studying | 105 |
| Location | 109 |
| Community | 110 |
| Expectations back home | 117 |

| | |
|---|-----|
| Expectations of studying in the U.K. | 122 |
| Trying | 123 |
| Struggle | 126 |
| Help | 128 |
| Appendix 8 – Questionnaire sent to volunteers | 135 |
| Appendix 9 – Participant Consent Form | 137 |
| Appendix 10 – Staff Worker Job Description | 139 |

Appendix 1 – Stage 1 paper

Rebekah Callow

SID: 1421964

‘Minding the Gap’:

Discerning appropriate pastoral care for international students
studying in the UK

May 2015

Contents

| | |
|--|----|
| Abstract | 5 |
| Introduction | 6 |
| My ministry context | 7 |
| Voices of cross-cultural struggles represented in literature | 9 |
| Conclusion | 19 |
| Bibliography | 21 |

Abstract

'Minding the Gap':

Discerning appropriate pastoral care for international students studying in the UK

May 2015

My work with a small, Christian charity serving international students studying in the UK involves caring for students from different cultural backgrounds who sometimes present with various pastoral care needs. These needs arise out of a variety of situations and also vary in complexity and severity. That means working within a gap between the 'host culture' and 'guests' and brings various out-workings: how international students assimilate and reflect western methods of living and education; the extent to which students access care as offered by the host culture; and the ability of students to present and express struggles in ways that are acknowledged by the host culture and elicit an appropriate response.

My aim in this paper is to examine my work context, which has led me on a journey of investigation into identity, change and struggle, drawing from schools of social anthropology (for example Louis Zurcher), psychology (for example Carol Gilligan, Nikola Atanassov and Sara Hitchens), and theology (for example Emmanuel Lartey, Terry Veling, Luke Bretherton and Alan Kreider).

By analysing the nature of international student work using these different voices, my hope has been to better understand the various types and different layers of experience of the students as they respond to change, as well as different expressions of struggle and responses to it. This has facilitated the beginning of a critical analysis of the interaction between my own situation and motivations, the situations faced by students, and the provision of care by academic institutions.

So, much has been written about change, the human life cycle, pastoral care, culture shock and cultural differences, which may shed light on the issue of the fit between the care offered and the care received, how international students access support, and finally the necessarily diverse character of 'a good fit' between what is offered and what is received when 'international students' are such a diverse group.

‘Minding the Gap’:

Discerning appropriate pastoral care for international students studying in the UK

Introduction

In this paper my aim is to introduce the ministry context that I work in and to reflect on different perspectives that illuminate my work background. This analysis is crucial to the process of engaging with people and situations I encounter, leading to a deeper understanding of a complex cross-cultural setting. In order to research the intricacies of my context I have begun to look at some of the literature that has already been written about identity and self, but also about the topic of caring for others cross-culturally.

My initial literature search came out of a desire better to understand the situation that international students face when they come to study in the UK, which therefore led me to identify writings that deal with issues of identity, struggle and difference. My reading initially drew from the social sciences and therapy contexts and gave helpful outlines to the situation I work within. However, whilst counselling and therapy cover a lot of helpful topics for supporting international students in need, they don't discuss the complexities of what it means to work in a small Christian organisation supporting international students working within a large academic institution, nor how one views this situation from a theological point of view. This therefore led me on from my initial areas of research to read theological contributions on the issues of community, difference and hospitality.

With this process of reflection has come a growing realisation of the complex interweaving of the various threads of my working context, and this paper is an initial attempt to disentangle some of these threads in order to be able to look more closely at them. One immediate outcome is the recognition that the complexity of cross-cultural ministry means that the threads are so closely interwoven that one cannot fully comprehend or analyse one without adequately taking account of another. Being involved in ministry to international students involves living with this complexity and fluidity of threads; in terms of social context it also means ministering on the fringe of institutions –both ecclesial and educational – a situation where international students also often find themselves. My own experience has been that in studying and researching international student ministry there has been a similar fluidity and movement between different academic schools of thought. My aim through the course of working through this paper is to begin to make some of those threads more apparent and the next step of my research journey a little clearer.

My ministry context

I work for an evangelical charity, called Friends International, which works through local churches and local volunteers, in order to support and care for international students who are studying in the UK (of any religious background or none). I work predominantly with students based at the University of East Anglia in Norwich. Whilst my job description is the same as other Friends International staff workers around the UK, no staff worker's situation is exactly the same, because the geographical lay-out of events and activities is different in each city, along with different relationships with university authorities and various levels of involvement by local churches.

In order to best describe what this ministry looks like it's necessary to outline two areas: the cultural backdrop into which students come (namely that of being an international student in a British university) and the areas of ministry where the aims of Friends International are worked out in practice.

a) International Students in the wider University setting in the UK

Whilst figures fluctuate year by year (Stern, 2013), it is no secret that colleges and universities are keen to attract international students both for the good of rigorous academic discussion but also for the fees that they pay (Watt & Newell, 2012).²³

Although recruitment of students from overseas has been intense, a recent article in the New York Times highlighted a possible shift in attitude by universities (in this case in the USA) from recruiting to retaining international students (Fischer, 2014). Mr. Di Maria (Director of International Programmes & Services at Kent State University, USA) stated that, 'the best recruitment strategy is a good retention strategy' (Fischer, 2014). Mr. Di Maria and his co-director, Mr. Kwai, carried out research into the retention and satisfaction of their international students. They discovered that the academic and employment criteria were considered to be of most importance to students, but he highlighted the need for educators not to forget the wellbeing of students, because this had an impact on their academic results.

With the rise of international travel, going to study in another country has never been so easy, but whilst the internet enables research about any given country at the press of a

²³ A brief scan of University websites shows that international students are well sought after. An example headline from the University of East Anglia website (2015) shows: "The perfect University for international students."

button, this information doesn't replace the (often gritty) experience of living cross-culturally for a year or more. Learning a language is difficult, but learning another culture is much harder. There are many differences international students are faced with when they come to study in the UK. Getting to know a new academic practice can be one of the most overwhelming experiences they have (and perhaps a difficult experience they hadn't prepared for).

University settings in the UK are also faced with various challenges in the current international struggle for freedom of speech and expression. Debating, disagreeing and changing opinions before debating all over again have been the bread and butter of a university experience for students through the ages in the UK. However, the rising tide of national and international extremism (particularly religious, but not exclusively so), has led to the Universities UK governing body explicitly making statements about freedom of speech (Universities UK, 2011 and Travis, 2015). In a multi-cultural society how do those in authority legislate for freedom of religion?²⁴

This increasingly complicated background, the recent rise of British nationals going overseas to fight with ISIS and the Charlie Hebdoe killings in Paris in January, have led to the issue of freedom of speech reemerging as an important topic. This has led me to ask questions about the changing background to my work and the way Friends International trains staff in a relatively new age when Christian charities are not necessarily always looked on with a friendly eye.

b) What does Friends International ministry look like in Norwich?

One of the roles of staff workers is to equip and encourage local churches to be aware of the needs and backgrounds of international students they meet. In practice this involves training seminars on different cultures, equipping volunteers from local churches to set up initiatives within their churches for international students and raising awareness of the unique needs that they have.

Friends International began over 20 years ago and has grown to have staff in many UK university cities. Usually, local Friends International groups run a social calendar for international students, which includes cultural events, local trips and hospitality in local homes. This social setting for international students provides a safe place for students to

²⁴ An example of this debate came to the fore in 2013, when *Universities UK* suggested guidelines for segregated seating between men and women in order to provide for external speakers who might be offended by different genders studying together. This caused a public uproar over the rights of women in the UK, as well as about freedom of speech.

make friends, practice their English and meet local people. Often close friendships are formed and it can be within these contexts that students feel more comfortable to confide their concerns and struggles. Out of the close friendships and networks that are formed, staff support students through a variety of issues from accommodation problems, loneliness, depression, stress, financial issues, cultural shock and understanding British pedagogy.

Along with the above, my role also involves supervising full-time volunteers who give up a year after university to serve with Friends International (called a 'Reach' year). Currently we have three Reach workers from the UK, China and Guatemala and I meet with them each week for supervision. Over the term the Reach workers in particular have experienced some of what the international students also feel - homesickness, culture stress, loneliness, not feeling like they fit...

It is into this multi-faceted background that I find myself working and reflecting. As I began looking into the complexities of my ministry context, I became aware of further threads that weave through my setting. In this next section I will review some of these threads, or voices. Some speak explicitly about cross-cultural struggles from theological and sociological view points. I began with these as a means of better understanding the context that international students face. I also discovered other voices that speak more implicitly into international student struggles. I have found that they have all offered depth to the discussion and provided helpful tools to utilise when engaging with this topic theologically.

Voices of Cross-cultural struggles represented in literature

With an increase of international students coming to study in the UK, university authorities are duty-bound not only to care for their students' academic studies, but also their social and emotional lives. N.U.S. Scotland brought out a document entitled, 'Think Positive About Student Mental Health', and in it they concluded:

A student's mental health has a direct impact on their academic performance, on their experience at an institution and on the relationships they foster during this time. It is not only in the best interests of an institution to invest in a student's mental wellbeing, but it is in fact their responsibility. (N.U.S. Scotland, 2010)

The sad reality, though, is that this wider care for international students often comes a distant second to all the other official information that a university is required to give out at the beginning of the year. Much literature has been written assessing struggles faced

by students, along with studies highlighting the particular cross-cultural difficulties that international students encounter. In the last two years alone, *Therapy Today* and *University and Colleges Counselling Magazine* have included increasing numbers of articles on issues pertinent to counselling international students. This reflects the rising number of international students attending university counselling services, therapists and GP practices. One therapist commented that international students may feel that they are not understood by the academic institution, either because of a lack of time to do so or because academic achievement is the focus rather than holistic wellbeing (Glyn, 2013, p. 23).

Whilst charitable organisations and professional bodies struggle to adapt to the rising number of international students in need, one study showed that even when students are aware of the existence of GPs and counselling services (and not all are) they may not feel comfortable going to them for help, feeling that counselling seemed like a shameful process to go through (Atanassov, 2013, p. 25). A step beyond this also includes the way that cultures approach struggle and hardship. Sara Hitchens, writing in *Therapy Today* about Japanese attitudes to emotional struggle, comments:

...gaman is still very much part of the Japanese emotional landscape. It comes from Zen Buddhism, means something like 'enduring the seemingly unbearable' and is a virtue closely allied to self-control, patience and dignity... However, its shadow side is that if a Japanese person talks about personal problems it can be perceived (by other Japanese people) as weak and self-indulgent. (Hitchens, 2013, p. 8)

This approach to hardship is echoed in other East Asian cultures. For example, in Korea there is an emotion called 'Han', which is set apart from anything that is spoken of in the West, describing a 'bearing with' an emotion that is hard to carry and brings with it a sense of injustice. One person describes it in this way: 'The repressed emotions manifest as physical symptoms, which are acceptable to talk about in Korea, while the culturally 'unacceptable' underlying emotions remain safely hidden.' (Woo, 2013, p. 20)

Whilst it's helpful to have literature outlining different cultural assumptions and traditions, we also need to be careful not to assume the same experiences and processes for 'all Koreans', 'all British' or 'all Chinese'. Emmanuel Lartey, a professor in pastoral theology and counselling in the USA, has long researched into the effects of pastoral care in a breadth of cultures. In his book, *In Living Colour*, he said that, 'every human person is in certain respects: 1. Like all others. 2. Like some others. 3. Like no other' (Lartey, 2003, p. 34) and he warned that none of these characteristics should be over-emphasised to the

exclusion of the other characteristics (Lartey 2003, p. 35). Lartey encourages readers to know the background of those with whom they meet and warns that 'to force uniformity upon a world created diverse' ends up not just being unloving, but also damaging (Lartey 2003, p. 30).

Despite these differences, researchers have found similar patterns in culture shock, which occurs for most people moving to another country. The Australian International Development Assistance Bureau summarised the experience of culture shock as having various stages within it: honeymoon stage, distress stage, re-integration stage, autonomy stage and independence stage (Barker, 1990).²⁵ This outline of the type of emotional roller-coaster an international student may ride when they move to another country can help to prepare them for the inevitable lows.

Indeed, various areas of research which have looked into culture shock take a more positive view of the process. Zhou, Jindal-Snape, Topping and Todman published a helpful article in 2008 outlining the progression of ideas in research about the struggles faced by international students from 1960's to the present day. In it they observed that academic research has moved from highlighting 'the negative aspects of exposure to another culture' to one of the challenge being a 'learning experience rather than a medical nuisance' (Zhou, Jindal-Snape, Topping and Todman, 2008, p. 64). The UK Council for International Student Affairs states that culture shock is 'entirely normal, usually unavoidable and not a sign that you have made a mistake or that you won't manage... The experience can be a significant learning experience...' (UKCISA, 2013). So, whilst literature recognises the struggles that moving to a new culture can precipitate, current thinking tends in a more positive direction towards preparing students well and 'ameliorating' the more difficult effects of culture stress when they arrive (UKCISA, 2013).

Whilst the basic pattern of culture shock outlined above may look neat, there are times when it is more complicated than that, where culture shock takes lower or more frequent dips into 'low' or it brings out underlying health issues that were managed back home within a recognisable support structure, but become unmanageable in a new setting. Understanding a student is key here, both in terms of how they present struggles but also in how they want support.

As far as I can see so far, there are various levels of struggle in providing cross-cultural care for international students within a university setting:

²⁵ Other helpful guides to culture shock can be found at various international student websites from universities around the world (see Berkeley International Office web page (2010-2013) as an example).

1. How comfortable are students with the style of pedagogy and the requirements of them? For example, if a student is from an East Asian culture, they might culturally feel unable to disagree with someone who is older than them. This leads to frustration and disappointment as they find themselves unable to speak and give a good account of themselves academically.
2. Do international students know what care is available? Students who come from cultures where doctors are not part of their normal support structure may not approach them for help.
3. Do students feel empowered to use the care provided? Students may feel a great deal of pressure not to let family down. Bringing 'honour to the family' goes much deeper than a sense of 'pride' which Western cultures more stereotypically present (Woo, 2013, pp. 20-21). Often students hide their struggles, because otherwise it would bring both the student and the family 'shame.'
4. Can international students communicate when they go and ask for help and how do different cultures communicate about struggle? This is a complex question to answer, involving both whether the student has a personal understanding of the struggles within, but also whether they can communicate them to someone, not only in their mother tongue but also in English. In languages (such as Korean) where 'I' is used less and the concept of 'we' is far more predominantly used, the student's 'individual' struggle in UK leads to a greater feeling of being outcast and alone (Woo, 2013, pp. 19-20). Some students may need translators during counseling, so that they can truly speak what is on their heart. This can lead to a more stilted communication and is a different method for counsellors to adapt to.
5. Is there a support network for students to plug into? It makes logical sense that going to university in another country can be a stressful time for any student. 'Care' may not always include counselling, but a supportive network would be helpful. There are some (see Lister-Ford, 2007, p. 81) who have highlighted the debate about whether psychotherapists in Western society have perhaps become a replacement for community, or that, by focussing on the individual, wider issues of social injustice and community action are masked.

6. Do support networks include people who are trained cross-culturally? Whilst universities may want the best care for their students, they also exist to bring the best academic results to the fore. Are institutions set up to think and act cross-culturally, reflected in whether staff are given training in this area?

Whilst equality is a laudable ethos that academic institutions hold dear, it perhaps runs the risk of associating equality with 'all being the same'. This can be most apparent in how international students are cared for in the university setting, where care provision is offered with good intentions, but perhaps not suiting all cultural backgrounds. (It is also a challenge for local Church cultures, where there can be a danger of being unaware that their own cultural backgrounds are tightly bound up in their Church culture. This can lead to an often unconscious sense being projected that their cultural values are somehow equivalent to 'Christian values'. This is not, however, something I can pursue in depth in this essay.)

In order better to understand some of the experiences faced by international students as they face change, my research journey has taken me through social anthropology and psychology, which have offered different angles into this context. Whilst my starting point has been from a Christian tradition, I have drawn both from within theological perspectives as well as from those from other schools of thought, enabling a critical dialogue between my own situation, the experiences faced by international students and the backdrop they work within at university. In his very useful article, 'Some Straw for Bricks', Stephen Pattison explains, '...the important thing is to find a way into critical conversation which ensures that tradition, contemporary reality and a student's assumptions are all questioned in turn by each other' (Pattison, 2000, p. 141). This description highlights my method of drawing from different voices in order to better engage with my situation. I have also found observations from Emmanuel Lartey helpful, who, in his book *In Living Colour*, summarises that 'pastoral caregivers cannot practice their art as if in an isolated time warp. Pastoral caregivers need to engage in social and cultural analysis in the midst of the changing times' (Lartey, 2003, pp.40-41).

Reading authors from a social anthropological background has helped raise helpful insights about character development and understanding people's different experiences and their expressions of change. Louis Zurcher and Carol Gilligan wrote in the 1970s & 1980s at a time of huge social change and their observations about character development (Zurcher) and voice (Gilligan) were helpful beginnings to my research journey. Perhaps there is significance in the fact that they were (particularly in Gilligan's case) making inroads into new ways of voicing identity in difficult circumstances. Whilst my own context doesn't replicate either writers' settings, some of their observations are

particularly helpful. Gilligan speaks powerfully about the way voices can be either ignored or listened to (Gilligan, 1982, p. 173). Zurcher, meanwhile, explores the experiences and processes of the development of self, shedding light onto what can be very difficult for people (Zurcher, 1977, pp.180-181). This struggle for understanding within ourselves, as well as by other people, is an important step for me in beginning a critical dialogue.

Gilligan writes of the experiences of women she interviewed in 1970's, when women's voices were often a distant second to those of men who held positions of power. In some ways the experiences of overseas students studying in the UK in 2014 echo some of these struggles. Gilligan wrote about 'the very traits that traditionally have defined the 'goodness' of women, their care for and sensitivity to the needs of others, are those that mark them as deficient in moral development' (Gilligan, 1982, p. 18). I began to wonder if a similar occurrence takes place with international students - respecting their backgrounds and being interested by the cultural richness they bring to academic study, but somehow seeing a deficiency, because they do not correspond to a western model of educational or social 'norms'? As I have spoken to students over the years, one of the main struggles they have is of making themselves understood, not only because of the language difference, but also because the methodology of teaching and presenting knowledge is very different from what they had been used to in their home culture. Some students give up under this pressure.

Gilligan wrote from within a context where women had to fight for their right to be understood and listened to. The significant change that Gilligan was researching in the 1970s, was the growing opportunity for women to be given the freedom to think and choose for themselves in a way they hadn't been empowered to do before. Gilligan summarised her research with the following statement: 'The failure to see the different reality of women's lives and to hear the differences in their voices stems in part from the assumption that there is a single mode of social experience and interpretation' (Gilligan, 1982, p. 173). This was an important topic for me to be aware of, as students come with 'different realities.' Being able to listen to these realities requires listening and interpretation. I was left asking the question: as I work in the gap between host institution and Christian charity, how can I best empower international students to speak and to be heard? And how can I best listen?

Gilligan's solution to the struggle she observed was to 'move toward tolerance that accompanies the abandonment of absolutes' (Gilligan, 1982, p. 165). It was interesting to see the different perspectives and solutions in the body of literature that I read in response to the topic of 'difference' and how to dialogue together. The strength of Gilligan's work was for me to consider the prejudices with which we might approach

international students' 'voices,' and to be confronted with a challenge to listen well to different perspectives. But whilst Gilligan purports tolerance and abandoning absolutes in order to listen well, others, such as Luke Bretherton, in *Hospitality as Holiness*, argues for a very different model, of hospitality from a place of faith, which I will come onto later in this essay.

With Gilligan's themes of voice and identity echoing round my head, I went on to read *The Mutable Self* by Larry Zurcher, who explored how the human character or 'self' can be both an object and a process (Zurcher, 1977, p. 25). Zurcher's observation was that humans not only represent individual selves, but they also move through several states (or 'modes') of self. He maintained that we have four different modes: the physical self, the social self, the reflective self and the oceanic self (Zurcher 1977, p. 47). Whilst he observed that people move between these selves throughout life, he noted that a change in one's situation could result in being more of one self than another. Thus, an international student going overseas to university may struggle to maintain their social definitions when they're far from home. A shift has occurred, which leads them to moving into the reflective self. This reflection is part of the process in the search for identity.

I was intrigued that Zurcher saw this reflective self as being both an uncomfortable place to be, but also a normal one.²⁶ Zurcher describes the life cycle as being about changing roles, thus people will move through society with a particular role (social self) and come to moments when he/she will reflect on the 'why?' and 'do I?' questions (reflective self). These questions of identity, Zurcher contends, is indicative of the reflective self in action, which come about at times of change or questioning (Zurcher, 1977, p. 180). He goes on to say that the person:

...finds a new role, or modifies an old one, and returns to a self based on a rebalanced role set... Some people remain chronically and unhappily in a [reflective] state of self, discontent with any available or expected role or role sets. Those individuals feel steadily and diffusely anxious. (Zurcher 1977, pp.180-181)

In my opinion, the work of Friends International often falls into this 'reflective' area for students. Interactions with international students often come in times when they are questioning what their identity is and who they are in relation to others. The fluctuation of life stage and their circumstances of living overseas means that this questioning is particularly intense. Zurcher's work recognises both the challenge and also the opportunities that these changes bring about. Higher levels of self-reflection can lead to a

²⁶ This reminded me of Zhou, Jindal-Snape, Topping and Todman's research into culture shock (2008, p. 64).

more difficult time for students to move through, but this doesn't necessarily mean that it is an unhelpful process to be avoided.

Towards the end of Louis Zurcher's book he writes about a self who manages to progress fluidly through each of the modes, something which he calls 'the Mutable Self' (Zurcher 1977, p. 223). The ultimate value from Zurcher's model is for each individual to find this means to change, reflect, morph and move within different parts of themselves, the motivation is therefore found from within the individual. Even if the evolution of the Mutable Self may sometimes benefit others in the community around them, the focus still remains on the self and the benefit for self (Zurcher 1977, pp. 218-219). As my job is a pastoral care role for international students, I found the challenge posed by Zurcher to be a far more positive vision of the process of change and development: working through struggle, not just trying to eradicate it, in order that the individual becomes stronger as a result. There is also, however, a theological perspective that might reply to this focus on self with its own challenge: that of re-positioning self from the centre and allowing the possibility that something else becomes the focus or starting point.

A radical understanding of this comes through Jesus' teaching in the New Testament (as seen in Mark 12:29-31 for example) presenting a different paradigm from that posed by Zurcher: namely seeking first to love God and then to love others as ourselves. From within Christian tradition, putting love of God and love of neighbour first remains a powerful call to action. This repositioning of self sheds a different perspective on the subject of the individual within community. Writing on intentional community living and practical theology, Terry Veling describes theology being about actively 'turning our hearts' towards God and of announcing God's Kingdom message - where we reflect some of God's love to those in community around us (Veling, 2005, pp.35-36). Whilst Zurcher's view is that completion and self-fulfilment are found centrally in 'self', Terry Veling argues that theology puts 'our purpose for being in the world' as being 'related to the purposes of God' (Veling 2005, p.12).²⁷

So, in reading through Zurcher and Gilligan I was struck by two writers who had wrestled with the complexities of human development and the struggles of communicating voice, both of which are helpful elements to my work, whilst Veling focuses on being aware of 'the announcement of God in our present reality' (Veling 2005, p. 17). The role of being a staff worker in Friends International is to make that uncomfortable and difficult step in

²⁷ I recognise that there are other theological voices that might disagree (e.g. Cupitt, 1984, who argues that faith is a human creation). See also Ballard (2000, p. 65), where he summarises the move from traditional theology to a theology that is "firmly a human activity" giving rise to various liberation theologies.

listening and communicating across cultures; to be aware of our and others' 'present realities' in the gap between a host culture and visiting guests.

Mission, the announcement of God, is found at the heart of the Christian theology of eschatology. Whilst the Church stands with one foot in the here and now, we also have one foot in a new kingdom until Jesus' parousia. This 'here and not yet here' tension is one that makes Christians part of this world but also strangers within it. My experience of being involved in international student mission has a tangible element of living in this gap - being part of a faith community, but also ministering on the fringe with international students (who are not necessarily Christian). Whilst the theology of being strangers passing through this world finds its roots in Jesus' first and promised second coming, one can also see hints of this theme throughout scripture. In Leviticus 19:34, God reminds the Israelites to welcome the stranger because they, too, were once 'aliens in the land'. This experience of being strangers in the land is one that feeds into the wider mission and ministry of the Church. As we offer hospitality to the stranger, we are taking part in a mutual exchange of being strangers in a foreign land. This idea of being strangers and offering hospitality reflect international student ministry well - Christians being both hosts and guests in the world.

Luke Bretherton highlights this theme of followers of Jesus giving hospitality to strangers and traces the pattern of how Christians have continued to offer hospitality through the ages, following on from the mode of Jesus' ministry. Whilst his book *Hospitality as Holiness* develops this idea of hospitality in a particular direction (namely of hospice care and euthanasia), Bretherton's contention is a helpful one for me: that it isn't 'enough simply to shape our hospitality in the light of our own experiences as strangers', but that hospitality first came from God (2006, p. 138). If hospitality isn't so much an act that is given from within the self, but something that was first given to us from God, it is therefore a pattern to be continued as part of the ongoing witness of the Church. Bretherton goes on to reflect even more deeply about hospitality, that it also isn't just about entertainment, which 'implies the life of the host is relatively unaffected by the encounter', but rather that hospitality 'carries the implication that making room for the stranger requires the host to change their pattern of life. An emphasis on the readiness to change one's life in order that the vulnerable stranger may be accommodated is a constant theme in the tradition' (Bretherton, 2006, p. 140).

Before Bretherton develops this theme of hospitality, he investigates how Western society, especially since the Enlightenment, has drawn on Aquinas' discussion of freedom of conscience and now more concertedly holds out 'tolerance' as the most important way forward for liaising with those we are different from (this was notable in Gilligan's work).

Bretherton argues, however, that tolerance ends up being an 'inadequate' model for communication between Christians and non-Christians, partly because its focus is too 'narrow', but also because it doesn't represent the main way that biblical and traditional models hold out interaction between people of different backgrounds (2006, p. 125). He argues that hospitality instead is the means of dialogue and care. Whilst numbers and power are the measure of success in modern western society, and the struggle to somehow legislate tolerance at a national level seems to be the mode of dealing with the many differences within society, hospitality happens in far smaller communities. Its meaningfulness, however, is no less important because of its size.

It was helpful, therefore, to reflect on Alan Kreider's *The Change of Conversion and the Origin of Christendom*, which illustrates how understanding the embryonic Church in the first few centuries CE, helps with reviewing our own situation in the twenty-first century when the Church in the West perhaps does not now always hold such a respected position. Kreider suggests that the early Church held a character shape of 'belief, belonging and behaviour' (1999, p. 92), which enabled early Christians to evaluate their context and draw alongside their neighbours around them (1999, p. 101). Striking, when reading Kreider's work, was a quote from Herbert Butterfield's book, *Christianity and History*, which, in 1949, was already recognising a shift in modern Western culture away from Christianity being the 'norm' within society. Butterfield commented: 'We are back for the first time in something like the earliest centuries of Christianity, and those early centuries afford some relevant clues to the kind of attitude to adopt' (1949, p. xvii). Such a situation resonates with the one I find myself in within my ministry, and there may be more to learn from the practice and ethos of pre-Christendom communities.

Of particular interest to me, in thinking about these 'relevant clues' from the early Church, has been that of learning to be affected by (using Bretherton's description) those around us. As my initial research showed, analysis through therapeutic and social anthropological perspectives were helpful in highlighting the experiences of the students in need. As I have engaged theologically it has brought about reflections which have focused also on the student worker, rather than only on the student. This brings in a new dynamic into my research, that of relationship and community. It challenges the basic assumption that serving another is only about providing something that the helper is able to give. The danger of this model in my context is that international students can be set up as "clients" who have problems that need to be solved. The challenges that have

emerged through reflection and reflexivity, is that the one serving not only meets a need, but also recognises their own needs in a more mutual dynamic together.²⁸

Reading theologically challenges more individualistic outlooks of ministry rather to live 'under the shelter of God and in the shelter of each other' (Veling, 2005, p. 230). It has also raised another question, which I think demands further inquiry; that being 'hosts' and 'guests' mean different things in different cultures and the depths and complications of offering community (particularly to those who are struggling) mean that it's necessary to know how to understand the expression of struggles and care for those from other cultures. Bretherton suggests that being '...sensitised to the needs and fears of a stranger we must remember the experience of being 'aliens in the land'...' (2006, p. 138). This draws on the idea of mutuality and sharing community and experiences. In my setting, I ask questions about what it means to be and feel like a stranger from another culture, but also how I can best enable international students to express themselves so as to enable others who are listening to understand them well too. Theological reflection contributed a more communally orientated approach to my research, and led me on a further step in my critical dialogue journey.

Conclusion

In this paper I have endeavoured to outline my ministry context along with the struggles faced by international students coming to study in the UK. Some of the voices I have focussed on (e.g. from Therapy Today) speak directly into the challenge of cross-cultural living, which include culture shock and mental health issues. Other voices (such as Zurcher and Gilligan) were not speaking directly about international students studying in the UK, but provide a helpful reflection on the voice of the powerless and the development of self, including through difficulty and change. Bretherton and Lartey both spoke about the care of people in need from different backgrounds, including a helpful reflection on hospitality and mutuality in sharing care with another from a faith setting. Kreider stood as a voice expressing a mode of operation in a world where Church communities sometimes work 'under the radar,' because they are unable to work as a mainstream group.

These voices are not the only ones, but they have spoken into my situation in different ways, shedding light on the different threads of my context and leading me to further questions as I follow through the different layers of the ministry of which I am a part. I

²⁸ This also perhaps voices a wider challenge in the UK today, about attitudes towards community and mental health needs.

have been struck by two threads in particular from different parts of this paper. Firstly, a challenge from social anthropology has been that whilst change can be an uncomfortable experience it is also part of the human journey of development. In writing this essay, it has become apparent that interpreting struggle cross-culturally can be a significant challenge, but it is one that necessitates further research into understanding this challenge. Different cultural expressions of struggle and depression, along with different responses to those needs, can become tangled threads and the tendency may be to see and treat them all in the same light. Further research would perhaps enable the possibility of disentangling these threads, showing where crises need particular help, and revealing where some struggles need 'only' to be heard well and walked through together.

Secondly, the process of reading secular voices and then theological voices revealed the movement from focussing on the individual in need to also reflecting on those who work in positions of caring for those in need. This distinction was a powerful one, recognising the two-way dynamic that takes place between host and guest, carer and cared for. This adds a different layer of reflection to my research, which Veling concludes with:

...it [hospitality] always places us in the position of having to receive, rather than being able to control. Here we come upon a very strange structure of hospitality - it is not simply something that I offer - rather hospitality means that I receive. ...to be hospitable means that I am in the position of the one who receives - such that it is the stranger who offers or presents themselves to me. (2005, p. 232)

In my second paper I would like to pick up on this thread of what it means to receive and give in a pastoral care setting with particular focus on expressions of struggle from different cultures. My hope is to explore a question that has been touched on by Ed Welch in a blog post entitled, "Does Depression Look the Same Around the World?" I would also like to use papers by Dr. Andrew Butcher²⁹ and Terry McGrath,³⁰ and research conducted by Nottingham University into mental health support needs of international students (Dollery, 2011) as springboards into this particular thread.

The threads have become clearer, along with their tangled nature. The cared for, the carer. The host, the guest. The visitor, the incumbent. No single description adequately conveys the complexity surrounding culture-crossing students and their relationship to their host culture, let alone deal with significant struggles within this context. The next thread-untangling step is to be an exploration of struggles from different cultures.

²⁹ Director of Research in Asia New Zealand Foundation

³⁰ Butcher (2004) and Butcher & McGrath (2004).

Bibliography

- Atanassov, N., 2013. Out from the Underground, *Therapy Today*, vol. 24, issue 7, pp. 23-26. September 2013. Available from: BACP House, 15 St. John's Business Park, Lutterworth, LE17 4HB.
- Ballard, P., 2000. Pastoral and Practical Theology in Britain, in J. Woodward and S. Pattison, eds., 2000. *The Blackwell Reader in Pastoral and Practical Theology*, Oxford: Blackwell Publishers.
- Barker, M., 1990. ed. *Orientated for Success: A Resource Book on Overseas Student Services*, Canberra, Australian Government Publishing Service.
- Berkeley, University of California, 2010-2013. *Cultural Adjustment*, [Online], Available at: <http://internationaloffice.berkeley.edu/cultural_adjustment> [Accessed 6th March 2015].
- Bond, M., 1992. *Beyond the Chinese Face*. Oxford: Oxford University Press.
- Bretherton, L., 2006. *Hospitality as Holiness*. Farnham, Surrey: Ashgate.
- Bretherton, L., 2010. *Christianity & Contemporary Politics*, Oxford: Wiley-Blackwell.
- Butcher, A., 2004. Departures and Arrivals: International Students Returning to the Countries of Origin, in *Asian and Pacific Migration Journal*, Vol. 13(3).
- Butcher, A. & McGrath, T., 2004. International Students in New Zeland: Needs and Responses, in *International Education Journal*, Vol. 5(4).
- Butterfield, H., 1949. *Christianity and History*, New York: Charles Scribner's Sons.
- Cupitt, D., 1984. *The Sea of Faith*, London: SCM Press.
- d'Ancona, M., 2013. Campus Segregation: 'religious freedom' cannot be allowed to trump equality, [Online], 14 December 2013. Available at: <<http://www.telegraph.co.uk/news/religion/10517111/Campus-segregation-religious-freedom-cannot-be-allowed-to-trump-equality.html>> [Accessed: 6th January 2015].

- Dollery, R., 2011. Investigation into the Mental Health Support needs of International Students with particular reference to Chinese and Malaysian students, [Online], September 2011. Available at:
<<http://www.nottingham.ac.uk/studentservices/documents/investigation-into-the-mental-health-support--needs-of-international-students-with-particular-reference-to-chinese-and-malaysian-students.pdf>> [Accessed 2nd February, 2015].
- Fischer, K., 2014. Helping Foreign Students Thrive on U.S. Campuses, [Online], 2 March 2014. Available at:
<<http://www.nytimes.com/2014/03/03/world/americas/helping-foreign-students-thrive-on-us-campuses.html>> [Accessed 1 October 2014].
- Gilligan, C., 1982. *In a Different Voice*, Cambridge, Massachusetts: Harvard University Press.
- Glyn, D., 2013. Reflections on Difference, in *University & College Counselling Magazine*, p. 23. September 2013. Available from: BACP House, 15 St. John's Business Park, Lutterworth, LE17 4HB.
- Hitchens, S., 2013. Stoicism in Tokyo, in *Therapy Today*, vol. 24, issue 7, p. 8. September 2013. Available from: BACP House, 15 St. John's Business Park, Lutterworth, LE17 4HB.
- Kreider, A., 1999. *The Change of Conversion and the Origin of Christendom*, Harrisburg: Trinity Press.
- Lartey, E., 2003. *In Living Colour: An Intercultural Approach to Pastoral Care and Counselling*, London: Jessica Kingsley Publishers.
- Lister-Ford, C., 2007. *A Short Introduction to Psychotherapy*, London, SAGE Publications Ltd.
- NUS Scotland, 2010. Silently Stressed: a survey into student mental wellbeing, [Online], 16 November 2010. Available at:
<<http://www.nus.org.uk/PageFiles/12238/THINK-POS-REPORT-Final.pdf>> [Accessed 1st February 2015].

- Pattison, S., 2000. Some Straw for Bricks: A Basic Introduction to Theological Reflection, in J. Woodward and S. Pattison, 2000. *The Blackwell Reader in Pastoral and Practical Theology*, Oxford: Blackwell Publishers.
- Stern, V., 2013. Up or Down? What's going on with international student numbers?, [Online], 1 March 2013. Available at: <<http://blog.universitiesuk.ac.uk/2013/03/01/international-student-numbers/>> [Accessed 5 March, 2015].
- Travis, A., 2015. Anti-terror bill a threat to freedom, MPs tell Theresa May, [Online], 12 January 2015. Available at: <<http://www.theguardian.com/uk-news/2015/jan/12/make-universities-exempt-from-counter-terror-duty>> [Accessed 30 January 2015].
- UK Council for International Student Affairs, 2013. International Students and Culture Shock, [Online], 23 August 2013. Available at: <<http://www.ukcisa.org.uk/International-Students/Study-work--more/Culture-Shock/How-to-help-yourself/>> [Accessed 19 December, 2014].
- Veling, T., 2005. *On Earth as It Is in Heaven*, New York: Orbis Books
- Watt, H. & Newell, C., 2012. How foreign students with lower grades jump the queue, [Online], 26 June 2012. Available at: <<http://www.telegraph.co.uk/education/universityeducation/9357875/How-foreign-students-with-lower-grades-jump-the-university-queue.html>> [Accessed on 5th March 2015].
- Welch, E., 2011. Does Depression Look the Same Around the World?, In *CCEF*, Available at: <http://www.ccef.org/resources/blog/does-depression-look-same-around-world> [Accessed 20 March 2014].
- Woo, I., 2013. When Cultures Collide. In *Therapy Today*, vol. 24, issue 7, pp. 19-21. September 2013. Available from: BACP House, 15 St. John's Business Park, Lutterworth, LE17 4HB.
- University of East Anglia, 2015. International Students – UEA. [Online]. Available at: <<https://www.uea.ac.uk/study/international>> [Accessed 5 March 2015].

- Universities UK, 2011. Freedom of Speech on campus: rights and responsibilities in UK universities. [Online]. February 2011. Available at: <<http://www.universitiesuk.ac.uk/highereducation/Documents/2011/FreedomOfSpeechOnCampus.pdf>> [Accessed 6 January 2015].
- Universities UK, 2014. Higher Education in Facts and Figures. [Online] 13 November 2014. Available at: <<http://www.universitiesuk.ac.uk/highereducation/Pages/HigherEducationInFactsAndFigures2014.aspx#.VMdZd8Z3a1s>> [Accessed 3 March, 2015].
- Zarbafi, A., 2013. Mother and other tongues. In *University & College Counselling Magazine*, September 2013. Available at: BACP House, 15 St. John's Business Park, Lutterworth, LE17 4HB, p.8.
- Zhou, Y., Jindal-Snape, D., Topping, K., & Todman, J., 2008. *Theoretical Models of Culture Shock and Adaptation in International Students in higher education*, Scotland: University of Dundee
- Zurcher, L., 1977. *The Mutable Self*, London: Sage Publications

Appendix 2 – Stage 2 paper

Rebekah Callow

SID: 1421964

‘Lifting the shell’: ‘Struggle’, depression and expression in
international students

January 2016

Contents

| | |
|--|----|
| List of Numbered Tables and Pictures | 27 |
| Abstract | 28 |
| Introduction | 30 |
| Surviving in different cultures | 32 |
| Supporting learners and learning to support | 33 |
| Becoming aware of the symptoms of difference | 35 |
| Linear-Active Cultures | 37 |
| Reactive Cultures | 39 |
| Multi-Active Cultures | 40 |
| Symptoms, expressions and words for depression | 42 |
| Conclusion | 43 |
| Bibliography | 46 |

List of Numbered Tables and Pictures

| | |
|--|----|
| Figure 1: Lewis' Culture Model (2015) | 36 |
| Figure 2: An illustration from Jack's research on Perception of Facial Expressions | 37 |
| Figure 3: Pescosolido, Olafsdottir, Martin & Long (2008:28) | 41 |

Abstract

Rebekah Callow

‘Lifting the shell’: Struggle, depression and expression in international students

January 2016

Research has shown that humans around the world hold various emotions in common with one another – sadness, happiness, fear and anger. Further research shows that the expression of these emotions can look different depending on the culture. The focus of this paper is on the different expressions of ‘struggle’ that arise when a person crosses cultures and how others respond. By struggle I mean the coping with the various psychological, emotional and intellectual manifestations that can result from the experience of life in a cultural context that requires a person to adapt to unfamiliar situations and expectations. These cross-cultural struggles are ‘adaptive’ in nature (responding to a situation), but can sometimes lead to depression - a ‘dysfunctional’ response. For those working with international students it raises questions about how to identify when there is a need for a greater level of professional support. It also highlights that treatments helpful to one cultural group may not be helpful to all.

In this paper I will focus on some examples of how depression is expressed in different cultures. To this end I have found Richard Lewis’ cultural model a helpful device. It offers characteristic types of the way particular cultures tend to communicate within the wide spectrum which cultures sit. Whilst this model does not analyse different expressions of depression, I would like to see whether there is a relationship between communication and how depression is expressed and responded to. This paper focuses on a few contrasting cultures from Lewis’ model, taking research from six countries that fall on three different spectrums in cultural expressions on the model – the U.K. and the U.S.A. on one spectrum, Spain and Italy on another, and China and Japan on the final spectrum. I will then go on to look at the possible impact this research has on how a non-professional, local staff worker for Friends International, working with international students from all over the world, can best recognise needs and respond to them in a helpful way.

* INTERNATIONAL STUDENTS * MENTAL HEALTH * STRUGGLE * CULTURES
* EMOTIONS * DEPRESSION * COMMUNICATION

Seperti katak dibawah tempurung –
Like a frog under a coconut shell.

A Malay proverb

‘Culture, for all its shadow and light, is essential and intimate to humanity. And like any intimacy, no one ‘from outside’ can ever fully share it, and no one ‘from inside’ can ever fully describe it. Such is human culture.’

Veling (2005:159)

Introduction - Interpreting need

A distraught face looked back at me as I opened the door. “I’ve lost my knitting!” Forty-five minutes late for our meeting together, my Chinese friend looked incredibly upset. Linda had been meeting up with a lady from our volunteer team to learn how to knit and a few East Asian students had joined in. The students would go away and practice, sometimes drawing in the expertise of their host families to help out. It connected cultures naturally and significant conversations developed. What I learnt only later was that they had been learning how to knit a baby’s jumper. Linda said to me that she didn’t feel ready to have a child yet, but as they had learnt how to knit they had discussed their hopes for the future when they would return home and all the students expressed a desire to start a family. Out of these discussions Linda had decided to knit a baby jumper and it was this little jumper (nearly finished) that she had lost.

Days earlier Linda had been asked about her future hopes in a volunteer team meeting. Linda hadn’t read the expressions in the faces of the group as they prepared to respond, despite the fact that Linda knew each member of the group well, and had spent a lot of time with them each week. Her response was lighthearted. However, in the knitting group, gathered around a communal, creative activity, with people from a similar cultural background, she was better able to read the expressions of those around her and make a connection with her own vulnerabilities and desires. This led to her being able to express herself more openly.

Meanwhile, back at the lost jumper. After an exhaustive search and much prayer on her part, the knitting wasn’t found. Linda had to deal with the disappointment of losing something precious to her; something that she had formed over weeks and months, that she had put much work and heart into. She wrestled through the experience of ‘prayers unanswered’ along with a nagging fear that it somehow even symbolized a possible end to her future hopes for a family back home.

These questions of ‘return’ for international students are perhaps the most significant struggles³¹: once hopes and ambitions of studying in the UK have been achieved, what do students return home to? It can lead to nervous and even superstitious feelings about the future projected into present reality.

This example from my work illustrates one of the reasons for the focus of this paper: that of communicating and understanding emotions across cultural spectra. Even when

³¹ ‘Struggle’ is italicised throughout this paper, to indicate the form of struggle discussed: cross-cultural stress and adaptation.

communicating something positive in an apparently non-stressful setting and with people well known to one another, it can be difficult to communicate meaning across cultures. Perhaps even more so, though, when the intricacies of cross-cultural living turn into struggle.

International students, by the very nature of crossing cultural boundaries and stepping well out of their comfort zones, are perhaps most likely to face feeling low because of the strains of cross-cultural adaptation. However, Christodoulou names the difference between this struggle and depression as being 'between an 'adaptive' and a 'dysfunctional' response to an adverse life event.' He notes, however, that this distinction 'is sometimes difficult' to spot (Christodoulou, 2012:14). In my work I meet international students who sometimes go through situations that can raise this 'adaptive' response. It can feel for them like they will not move through it. It is at this point that it is perhaps hard to remember that even an intense struggle through culture shock, will pass over time. In my own context, the fact that the majority of students I meet come to study for one-year Masters courses, means that they sometimes do not move through this painful adjustment before they return back home again. This does not mean that all these students with culture shock or reverse culture shock (when they return back home³²) will end up with depression. Some students, however, can become depressed and it is important that Friends International staff are aware of the signs and help students to work through them. This may look different depending on the culture, and support may be more usefully received in different ways.

This paper, therefore, comes out of a desire to look more deeply at experiences of struggle that many international students face and express when they come to study in the U.K. For some this can develop into depression and increase in complexity. Part of my role in working for Friends International is providing support and care for students coming from all over the world, and it is only natural to recognise that some of their experiences will be difficult ones. But how is struggle expressed in different cultures and are there different cultural responses to depression? I hope to be able to see more clearly ways in which Friends International staff can better support students.

The World Health Organisation estimates that 350 million people are affected by depression worldwide.³³ Twenty years ago on 10th October, the World Mental Health Day began, seeking to raise awareness of the prevalence of depression around the world. Being aware of cultural expressions of depression is helpful for me in assessing how a student is doing when they face the particular struggles of crossing cultures. For the purposes of this paper, I am confining my research to focus on depression, not covering more complicated mental health disorders

³² Returning home and experiencing reverse culture shock can sometimes effect international students even more than the initial culture shock on arrival in the UK (see Butcher, 2002:361).

³³ See www.who.int/topics/depression/en

such as personality disorders or psychoses. I have chosen to use the World Health Organisation's definition of depression:

...a common mental disorder that presents with depressed mood, loss of interest or pleasure, decreased energy, feelings of guilt or low self-worth, disturbed sleep or appetite, and poor concentration. Moreover, depression often comes with symptoms of anxiety. These problems can become chronic or recurrent and lead to substantial impairments in an individual's ability to take care of his or her everyday responsibilities. (WHO, 2012:6)

Writing on behalf of World Mental Health Day in 2012, Professor George Christodoulou wrote about how it is normal to experience difficulties in life and that not responding (or a 'lack of response') would actually be abnormal. Walking with international students through both possible 'adaptive' and 'dysfunctional' responses in life requires delicacy and a greater understanding of struggle across cultures.

Surviving in different cultures

A body of research exists that shows that humans around the world hold various emotions in common with one another – amusement, anger, fear and sadness (Nauert, R., 2015; SparkNotes Editors, 2005; and Altarriba, Basnight & Canary, 2003). Whilst this research shows that depression occurs across cultures, Horn, Cañizares & Gómez have shown that the concepts and ways in which depression is expressed have been found to vary (2014). Furthermore, it is not just a case of recognising that one culture may show struggle through physical symptoms and another through emotional expressions (although this has been found to be the case - Sartorius, 1983:57 & 125-126 and Bond, 1991:92). It is also that different cultures have such an unseen influence on human behaviour (Lee, 2002, pp.121-122) that struggles and depressed feelings may be shown in a completely opposite way to the one we expected – for example, Japanese participants smiling when experiencing distress when they're with someone of higher status, but expressing as much negativity as their American peers when they're alone (Fernández, Carrera, Páez and Sánchez, 2008:214). It is also interesting to note that along with expression of depression looking different across cultures, so the treatment also may look different and some have argued that the Western model of psychotherapy does not fit comfortably within all cultures (Grant, 1999:115). Michael Bond, drawing from twenty years of experience as a psychologist and his observations of Chinese culture, wrote *Beyond the Chinese Face*, in which he concluded,

The psychotherapeutic process as practiced in the West is extremely verbal, focused on the self and on the disclosure of personal information, change orientated, and non-

directive. ...As such, it is simply not compatible with Chinese culture. (Bond, 1991:105)

Bond quotes a Chinese adage, that 'problems within the family should not be discussed outside the family' (Bond, 1991:91), illustrating a practical outworking of a particular aspect of collectivist Chinese culture rather than a contemporary, Western, individualistic one. He describes that 'discussions with close friends, self-discipline, physical cures ...are simply more attractive than talk therapy with stranger-professionals' (Bond, 1991:106). Although the World Health Organisation attests to depression being 'a common mental disorder', some international students continue to battle with the idea of being depressed, let alone seeking help for it (Robinson, 2004:150).

Of course, within the same culture, individuals will express their emotions differently, going through a struggle process at a different pace from another, or perhaps getting stuck in one particular 'phase', whilst others move on quickly and seemingly without as much pain (Butcher, 2002:356). Still others may not go through experiences of culture shock at all and find the process of arriving in a different culture very exciting (Holder, 1992:98).

In the story of any international student coming to study in the U.K., there will be a variety of main characters: the international student herself/himself, the institution that the student is studying in and people that the student comes into contact with. However, there also exists a far more important layer, one which is almost entirely invisible to people whom they meet: that of their home culture and background they have come from. This is made up of language, family, friends, food, weather, temperament, unspoken "norms" and subconscious reactions to social cues. Couple this with the new social norms, pedagogy, reactions, academic standards and expectations of the academic institution that they have arrived to study in and a more complicated picture emerges. The process of cultural acclimatisation fits into the 'adaptive' model Christodolou wrote about (2012:14).

Supporting learners and learning to support

I am mindful that I also come with my own background: representing the organisation that I work for, my own culture that I grew up in, my own family situation and the experiences that I go through each day. Part of the training that I go through is to be more aware of my own responses and the responses of those around me, having time to understand the students and thinking through their needs, as well as recognising my own. Augsberger, an Anabaptist minister, who specializes in pastoral care across cultures and with people in conflict, describes this process of observation as having a 'bidirectional strength' – being able to see ourselves and to see others as we and they are (1986:30). He states that it requires intentional thought and study because it is akin to learning about the atmosphere around us –invisible until put in

comparison with another atmosphere (1986:18). A Malay proverb describes the process in a different way: 'Seperti katak dibawah tempurung' – 'Like a frog under a coconut shell.' This proverb describes the frog thinking that the shell is the whole world until the shell is lifted and the frog meets another environment. When working across cultures it's easy to fall into a trap of thinking of international students as being those for whom the shell is being lifted, but it's important to recognise that we are all 'frogs': our own environments become apparent when our shells are lifted and we see someone else's background.

The intentionality of learning and observation is perhaps all the harder to undertake in the twenty-first century, where developed countries have access to speedy travel and ever increasing sophistication in technology. It has particular relevance for the (increasingly) affluent international students studying in the U.K., because a few hours of air travel leaves little time to reflect on the upcoming arrival in a new place. Technology enables cultural 'norms' of a host culture to be analysed from afar, along with ready communication with loved ones back home. However, the same technology can also provide escapism back to a previous life and it may switch people off to engaging with one another by 'timing out' into gadgets. These challenges illustrate further that those who listen to stories and engage in 'shell lifting' cannot operate in a vacuum (Lartey, 2003:40-41). There is a need to engage with diversity more than ever before, to observe fully and be aware of another and of oneself throughout.

This 'bidirectional' process is well illustrated in Tolkein's *The Hobbit*. In the second chapter, the reader finds Bilbo Baggins (a home-loving hobbit) about to sit down for a meal, before being 'gatecrashed' by a group of dwarves and a wizard. His reaction is one of surprise, followed by anger and retreat. And yet, when he wakes the next morning to find them gone, '...in a way he could not help feeling just a trifle disappointed. The feeling surprised him' (Tolkien, 1937:34). Tolkien paints the scene well – of Bilbo's 'coconut shell' being lifted as others came into his space, followed by the desire somehow to journey along with them rather than to return to his shell alone.

Supporting students through their and my own journey means sitting both under and outside the shell: someone who is of my own culture, and yet one who also stands with a foot in someone else's. This enables a greater opportunity to listen and share life together. In my own experience, it is more comfortable to do this when things are positive, but when struggle hits, it is natural for an individual to retreat under their familiar shell; not only that, but with an expectation for others to follow. When someone retreats for comfort because they're struggling, it may be necessary to understand where it is they have found safety and perhaps try to go there with them. This love and 'being with' comes out of a Christian basis of the nature of God as love (Bennett Moore, 2002:1) and shown most particularly in the nature of Jesus (John 1:14 & Phil. 2:5-8), demonstrating God's love through incarnational ministry with

and amongst people. These foundations help to understand Christian hospitality and welcome, and they underpin the work of Friends International, working with students from all over an increasingly globalised world.

Amidst the opportunities for many to travel and explore, some have criticised the growing trend of focusing on the similarities between cultures. Robert Hughes writes as Time magazine's art critic and, in his book *The Culture of Complaint*, he suggests that there is a need to step into engaging also with the differences in order to bring together a fragmented modern day America. He suggests that it is necessary to acknowledge 'that the differences between races, nations, cultures ...are at least as profound and durable as their similarities; that these differences are not divagations from a European norm, but structures eminently worth knowing about for their own sake' (Hughes, 1993:100). Writing from a different context, Grant has researched cultural differences within staff teams of counsellors, and he echoes the same point: to engage with the many differences in order to appreciate the individual more (Grant, 1999:107). When encountering students from all over the world, there exists the exciting challenge of having wide-ranging world views walking alongside each other – post-modern cultures sitting alongside cultures with 'pre-modern cultural assumptions' (Lartey, 2003:40-41); people from one religion studying with someone from another and giving equal rights between men and women (whether or not this would take place in both cultures).³⁴

Becoming aware of the symptoms of difference

Given inherent cultural differences from around the world and the sheer volume of material, my aim is to focus on a few cultures in the hope that through researching what others have written on the subject of communication, I can discover whether different ways of communication in cultures are echoed with different expressions of depression and responses to it (for example, is a naturally talkative culture therefore more likely to talk about feelings of depression?). In order to do this, I have found a model created by Richard Lewis particularly helpful (see Figure 1 on following page), in which he summarises differences in communication from many cultures around the world.

³⁴ See, for example, Edinburgh University's 'Equality and Diversity' mandate: www.ed.ac.uk/equality-diversity/about/equality-diversity

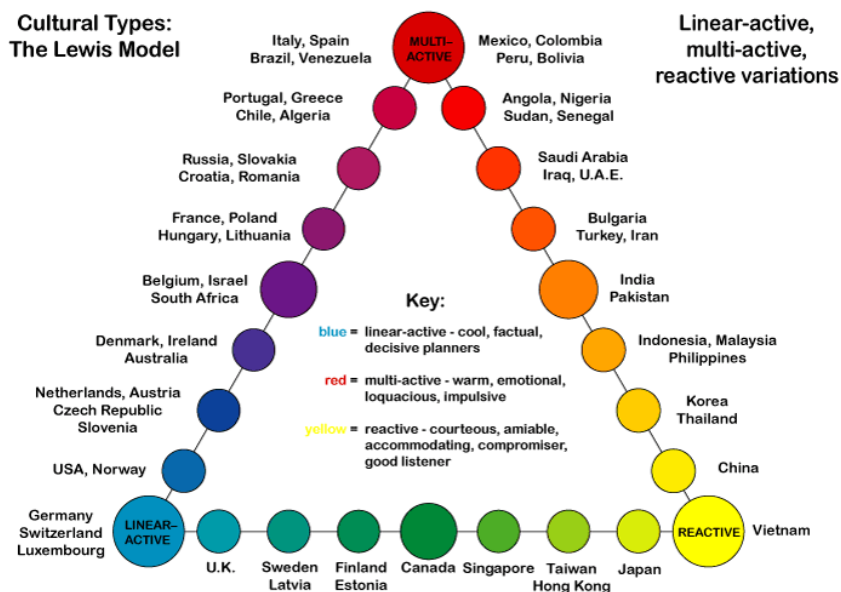


Figure 1: Lewis' Culture Model (2015)

Richard Lewis' model divides cultures into three types³⁵: 'Linear-active', 'Multi-active' and 'Reactive.' I have decided to look at six countries from these categories: the U.S.A. and the U.K. on the 'Linear-active' spectrum; China and Japan on the 'Reactive' spectrum; and Italy and Spain on the 'Multi-active' spectrum. The diagram in Figure 1 shows this division, with countries on a scale between the different nodes.

Under these three different headings, Lewis describes attributes that he sees as common to these cultures. Those who fall into the Linear-active model (e.g. the U.K. and the U.S.A.), Lewis suggests, have a tendency to be polite but direct, result-oriented, use restrained body language, and confront difficulties with logic. Multi-actives (for example, Spain and Italy) tend to multi-task, are emotional and relationship-oriented, use unrestrained body language and deal with situations by confronting with emotion. Finally, those from Reactive backgrounds (for example, Japan and China), have a tendency to listen more of the time, react to the actions of others, are polite and indirect, are harmony-oriented, using subtle body language, and tend not to use confrontation.

Notice that these headings do not suggest that Multi-actives are "more emotional" nor that Linear-actives are incapable of multi-tasking. Just because those in the Reactive group tend to listen more and are perhaps more restrained in expression, does not mean that they are not people-focussed. It is important to note that these categories from Lewis' model are generalisations, highlighting particular traits, but do not mean that everyone from a particular culture will fit exactly within that cultural description (Butcher, McGrath & Stock, 2007:4).

³⁵ http://changingminds.org/explanations/culture/lewis_culture.htm

Linear-active Cultures

In communication terms, the U.K. and the U.S.A. are included on the Linear-active scale, and research showed that people from these cultures tended to express emotion using individualistic words (Robinson, 2004:157; Tanaka-Matsumi & Marsella, 1976:389) and wanted to express struggle to others more directly (p. 392), rather than hold back from disclosure.

Interestingly, it has also been noticeable to discover how facial expressions seem to be much stronger for Linear-Active cultures than for Reactive cultures. A study in 2011 found that Chinese participants relied more on the subtleties in the eyes, whereas British participants' expressions were more noticeable around the mouth and eyebrows (Jack, 2011). Figure 2 illustrates the difference between Western Caucasians (WC) and East Asians (EA) and how they perceive six basic facial expressions of emotion.

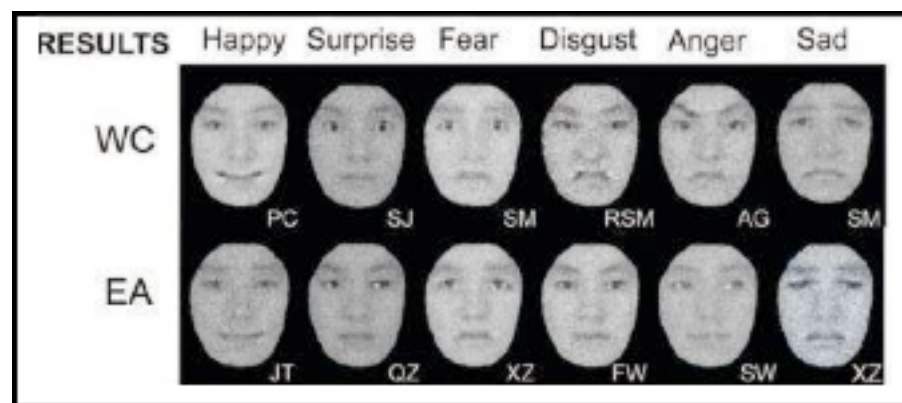


Figure 2: An illustration from Jack's research on Perception of Facial Expressions (2011)

It is interesting to note the outward expressiveness of the WC faces. The subtler expressions from the EA participants' links in with the careful need to establish and maintain harmony with one another (more later), whereas a westerner 'when experiencing sadness, think[s] about how something from the outside got in one's way' (Singh, 2011) and then seeks to solve the problem using a logical and problem-solving attitude.

Just as, culturally, Linear-actives tended to apply logic and task-oriented methods to a problem, so also their approach to dealing with depression was to focus on a solution, found often through one-to-one therapy, with a GP in seeking medication, and being up-front about what they felt (Royal College of Psychiatrists, 2011:62). Where this didn't happen (e.g. through embarrassment), it bucked a more common trend from that culture (Altarriba, Basnight & Canary, 2003). It was significant to discover that European-heritage participants were more likely to seek help when struggling with anxiety than their Chinese-heritage

participants, even if both sets of participants were living in America, known for its more individualistic culture (Hofman, Asnaani & Hinton, 2010).

A further question arose when looking at the categories of mental disorders, namely that Western wording and references used specifically Western psychotherapeutic models (Tanaka-Matsumi & Chang, 2002:8 and Tsai & Chentsova-Dutton, 2010). An example of this is found even in the use of the word depression. Some cultures 'do not have the English equivalent term for depression' (Tanaka-Matsumi & Marsella, 1976:380). This does not mean that the experience of 'something like depression' doesn't exist, but 'rather that the experience may be embedded in a different cultural context which thus alters its meaning and subjective appraisal' (ibid.). Tanaka-Matsumi and Marsella went on to ask Japanese nationals, Japanese Americans and Caucasian Americans for words used to describe 'depression.' Significantly, the words used by Caucasian Americans and Japanese Americans were 'references to internal mood states' (Tanaka-Matsumi & Marsella, 1976:386). A Reactive culture, such as the Japanese, may seek to live more in harmony with others and nature, but a Western model tended to name the emotion and to 'objectify the... experience' (Tanaka-Matsumi & Marsella, 1976:392).

Linear-active cultures on the Lewis model are said to communicate in a logical way and are result-oriented in purpose. Perhaps some would think that admitting to depression would not be an acceptable part of that cultural background. However, the overwhelming amount of research shows that people within Western cultures have an open expression of struggle within an individualised model and that they benefit from a boundaried, psychotherapeutic and/or medical model of care. It's interesting to note from Tsai and Chentsova (2010) that one of the signs of depression is based on a 'depressed mood, loss of interest in pleasurable activities and decreases in self-esteem'. This demonstrates how Linear-active cultures assume 'having positive emotions and feeling good about oneself is a normal and healthy way of being' (ibid.). Reactive cultures, may consider these 'disturbances' as being about interpersonal relationships, with the locus of importance being on social harmony rather than the struggle within an individual. Perhaps Linear-active cultures run the risk of trying to 'treat' struggle as quickly as possible (Welch, 2011:1) rather than seeing it as a natural ('adaptive') response (Christodolou 2012:14).

Based on the large volume of research from Linear-active cultures, there is much more I could say. However, the very availability of this research by comparison to the more limited amount available for Multi-active and Reactive cultures, demands noting here; as it demonstrates the dominance of the Western psychotherapeutic model in this topic and the accessibility of help for depression within these cultures.

Reactive Cultures

Reactive cultures include Japan, China and other East Asian cultures. The natural style of communication, represented on the Lewis model, is one of being good listeners, eager to compromise, accommodating and polite. The key to understanding communication in Reactive cultures is to recognise that social harmony is of paramount importance. Reading Michael Bond's book, *Beyond the Chinese Face*, was a fascinating journey for me in considering this topic of communication. To begin with, even the object of learning to communicate in written form has been described as 'a Herculean chore' – whilst English children need to master 26 letters in their alphabet, Chinese pupils need to learn 214 'radicals' (Bond, 1991:27). Education begins at a much younger age and follows a stricter pattern of rote learning and quiet respect for those in authority. This method of education and learning leads to Chinese students learning in silence and repeating only what the teacher says (Bond, 1991:32). Whereas Linear-active cultures view the individual purpose to be of central importance, Reactive cultures see goals and achievement 'as being for the benefit of a group' (Bond, 1991:17). This structured model of finding a place within society, with a strict hierarchy of superiority claims (p. 36), can lead to individuals not expressing emotion in case it brings shame to someone in authority. Western cultures may place high value on clear and direct consultation and communication, but Chinese culture views this as 'adversarial logic... as they believe it will leave lingering animosity' (p. 66), because 'yesterday's opponent may become tomorrow's superior' (p. 55) and 'a word once uttered cannot be drawn back, even by a team of four horses' (Chinese adage, Bond, 1991:53). The basic rule in this reactive culture is to 'honour the hierarchy first, your vision of truth second' (Bond, 1991:83).

This focus on social harmony isn't unique to Chinese culture. I have already recorded that research conducted by Tanaka-Matsumi and Marsella revealed that the descriptions of depressive feelings were different across the Western/Eastern divide more generally. It is perhaps not surprising to hear that Japanese Nationals used 'external' words such as 'rain, dark, worries, grey, cloudy, suicide, solitude, exams' (1976:384) rather than internalised words. The writers concluded from their findings that whereas the list of the words from Caucasian Americans are references to individualistic 'mood states' (1976:386), the Japanese nationals are so influenced by their non-individualistic culture that the 'larger social context which surrounds the individual' dominates (1976:389). Even the Japanese word for person (*ningen*) is made up from two words: 'man' (*nin*) and 'the space between' (*gen*), 'which emphasizes the space between persons as central to an encounter' (Augsberger, 1986:40). If struggle is expressed, it is more likely to treat 'emotional' problems physically, hence trips to herbalists, masseurs and acupuncturists, as acceptable types of treatment (Bond, 1991:103). Within Chinese culture, it's far more likely for people to talk intimately within family or close friendship circles without brief blocks of time spent with a stranger (Bond, 1991:91).

Quite apart from who to talk to, however, is the issue of whether to talk at all. One therapist wrote about her observations of being a therapist in Japan:

Back in the 1980s I remember hearing young mothers encouraging their toddlers to have gaman: they were not to whine or complain but to “endure” ...However, its shadow side is that if a Japanese person talks about personal problems it can be perceived (by other Japanese people) as weak and self-indulgent. (Hitchens, 2013:8)

This raises a question about different models of care through a time of suffering. The idea of gaman, of not mentioning struggle, might feel unhelpful to our Western psychotherapeutic model, may be the most helpful process for someone from Japan because it fits more widely into their cultural system – to which the student will return at the end of their course of study. One final passing comment is also worth noting, this time based on Chinese culture. Chairman Mao’s opinion about psychology has almost certainly made a huge difference to the use of counselling and psychotherapy in China. Mao believed ‘the study of psychology was 90% useless with the remaining 10% distorted and bourgeois phoney science’ (Bond, 1991:93). It’s important to note, therefore, the emotional, social and psychological hurdles a Chinese student might need to cross in order to visit a GP and a counsellor.

Multi-Active Cultures

On Lewis’ model of communication, Multi-actives (e.g. Hispanic and Mediterranean cultures) are said to be naturally outgoing and emotional, expressive about feelings and very warmly focussed on relationships. Interestingly, though, finding research from Multi-active cultures about depression, was much harder and there were far fewer results about counselling for depression, in comparison to Linear-active (and even Reactive) cultures. Some have suggested this may be to do with economic conditions in Spanish-speaking countries, perhaps leading to fewer resources to input into research about the prevention and treatment of depression (Horn, Cañizares & Gómez, 2014). Quite apart from financial constraints, though, the more immediate expression of emotion (more naturally assumed of someone from a Multi-active culture) seemed to be somehow suppressed when it came to depression (Dimitra, 2013:9, Munizza, Argentero, Coppo, Tibaldi, Di Giannantonio, 2013, and Comas & Alvarez, 2004:371-6). One student from Bulgaria (on the Multi-active spectrum, and interestingly also a previously Communist country) suggested that there was a “psy-stigma” attached to seeing a counsellor (Atanassov, 2013:25). Although Multi-active and Reactive cultures look very different from each other in methods of communication and expression, one seeming more ‘open’ than another, there is a strong sense in Reactive cultures to express the problem within the family (Bond, 1991:91), whereas research in Multi-active cultures suggested that 75% of participants believed that depression should be ‘experienced in solitude’ (Munizza, Argentero,

Coppo, Tibaldi, Di Giannantonio, Picci, & Rucci, 2013, Comas & Alvarez, 2004:371).

Where Reactive cultures have a more collectivist mentality, perhaps reflecting a less individually expressive system, Multi-active cultures tend towards being more individualistic in expression, therefore they ‘reinforce verbal expression of negative emotion...’ because ‘sharing emotions represents a good form of coping’ (Fernández, Carrera, Páez and Sánchez, 2008:231). It is interesting, considering both the strong sense of individualism in Western countries, but also the communicative nature of emotions in Multi-active cultures, to find research showing a stigmatization of depression in these same cultures. Figure 3 (below) is a table showing the results from research undertaken in Europe, which reveals the suspicion felt by these participants about people suffering with depression. A higher percentage of participants from Spain even showed unwillingness to offer a job to someone with depression, whereas participants in Germany (a Linear-Active culture), had a lower level of concern. Notice, however, the percentage levels in Spain that showed that this same stigma was not carried over into family support.

Table 2.2 Percentage of Respondents Endorsing Stigmatizing Attitudes With Regard To Depression and Schizophrenia Across Five European Nations Arranged by Level of Development (GDP per capita, low to high)

| | Depression % | Schizophrenia % |
|---|--------------|-----------------|
| Don't Hire, Even if Qualified (Strongly Agree/Agree, combined) | | |
| Bulgaria | 17.6 | 32.5 |
| Hungary | 26.1 | 31.7 |
| Spain | 29.8 | 43.1 |
| Germany | 13.1 | 20.6 |
| Iceland | 8.1 | 10.0 |
| Unlikely to Be Accepted in Community (Strongly Agree/Agree, combined) | | |
| Bulgaria | 35.2 | 49.0 |
| Hungary | 26.3 | 36.1 |
| Spain | 30.4 | 40.2 |
| Germany | 34.1 | 45.6 |
| Iceland | 17.6 | 23.0 |
| Willingness to Have Marry Into Family (Definitely/Probably Unwilling, combined) | | |
| Bulgaria | 56.4 | 73.7 |
| Hungary | 61.6 | 70.6 |
| Spain | 47.2 | 67.4 |
| Germany | 46.8 | 54.9 |
| Iceland | 38.0 | 50.2 |

Figure 3: Pescosolido, Olafsdottir, Martin & Long (2008:28)

Having seen the descriptions from Richard Lewis’ model, I wonder whether Linear-active cultures see Multi-active cultures as just “more expressive and exuberant” versions of themselves; and perhaps Multi-active cultures see Linear-actives as being more repressed! And yet, at the point of need, these cultures seem to shift in expression – Multi-actives becoming cautious about expressing depression, but Linear-actives now becoming more overt in naming how they feel. Reactive cultures, whilst being less forthright in expression most of the time, may come across more positive when struggling, especially when with people in seniority (in contrast to Linear-active participants – who tended to be consistent in

behaviour whatever the context (Fernández, Carrera, Páez and Sánchez, 2008:214). A tutor may be forgiven for being perplexed about why an East-Asian student is both expressing that they are struggling, when on the surface she smiles and is eager to please (Callow, 2014:14).³⁶

Symptoms, expressions and words for depression

Another interesting issue to note at this point is about symptoms of struggle and depression: that of 'guilt feelings' in Western cultures, and notably that of presenting depressive symptoms in feelings of guilt. Some have connected this with the Judeo-Christian tradition and individualism that grew from out of Western cultures (Tanaka-Matsumi, 2001:272). Further, Kendall and Hammen found that non-Western cultures (particularly East Asian and African cultures) presented depression in bodily symptoms of pain and weakness rather than in feelings of self-reproach (Kendall & Hammen, 1995:229). Thus, quite apart from different cultural expressions of communication and different ways of expressing depression, there are also different ways of experiencing depression.

A Western model of treating mental illness 'with medication and some cognitive restructuring' has been challenged by some who see it as an inadequate model in comparison to community providing the first and main line of support (Lister-Ford, 2007:81 & Welch, 2011:2). Whilst I agree that this challenges a malaise in Western society that has tended towards an isolated experience of living, this challenge doesn't go to the heart of the cultural differences: it is not just that Western societies could become stronger in community care towards others. It is rather that someone from East Asia (for example) may not see themselves as an individual in need of community, but rather that their very identity is made up more profoundly of those with whom they relate. If seeking societal harmony is of greater importance than how an individual feels (Tanaka-Matsumi & Marsella, 1976:391), then being in a country that doesn't operate in that way is far more fundamentally difficult. Take an example of a student from China, whose fear of failure and the shame that would bring to his family, drives him to work longer and longer hours. His moods become lower and his health deteriorates. He doesn't understand his lecturer, but to express this would bring shame to the lecturer – someone older than him and in a position of authority, so he works all the harder. This problem is not just about struggling to understand, but it is about honouring relationships with his family back home (who are counting on him to succeed) as well as his seniors in his host culture. A tutor may observe the work output and see it as a huge achievement (which it is), but the tutor may not realise that the student may well be crying out for help.

³⁶ Michael Bond gives a more detailed observation about the role of 'respectful silence' in learning in Chinese schools (1991:29). This has huge impacts for British pedagogy when Chinese students come to study in the UK.

Conclusion - A complementary paradigm?

Ten days after losing her knitting, Linda was cycling home, a route she had searched repeatedly in the weeks previously, only to find her knitted baby jumper in good condition lying next to the path. She had searched there before and hadn't seen it. Elated, she returned to her host family, who rejoiced with her. It was a deeply profound faith experience for her, and a sense of hope grew for her future return home.

I began with a story about Linda's knitting and I think it is right to finish here too as I reflect on what it means for me and other Christians engaging with international students to accompany them. These small moments of deep significance for international students are so easily missed. Seeing the background behind the story being told is very hard to spot, particularly when communicated across cultures. In *The Integrity of Pastoral Care*, David Lyall reflects on the progression of practical theology over the decades and concludes that 'theological reflection is only possible when we listen to the stories of individuals and communities as well as to the stories which have shaped the Church and its message' (2001:31). Listening to stories occurs when we walk alongside people (whether over long periods of time or more briefly) and we take time to understand across the cultures. The knitting group grew out of a desire to enjoy creativity together. Something beautiful grew out of this small group. It wasn't on a term card, or part of a strategic plan, or providing professional care for those in need. And yet it did provide care. Linda later told me of a Japanese friend who was incredibly lonely, so much so that she ended up at the university GP who prescribed anti-depressants and counselling. She felt so ashamed by this that she didn't tell her parents, who would have disagreed with this form of treatment. Linda told me quietly, "I think the knitting group might have helped her too," but by that point the student was considering quitting her course. She later returned home.

After reading illuminating research into depression and communication across cultures, I felt a growing sense of inertia within me, a sense of not being good enough, not being a 'professional' like the authors of the research papers I had read. However, it was during one supervision, after a particularly hard month of work, that I recounted Linda's story and I remembered the richness of my role; the beauty of the peculiar contribution of being a 'non-professional'. As a staff worker for Friends International I cannot diagnose depression with authority nor am I in a position to recommend the best treatment. However, I can walk alongside individuals in a way that a professional cannot and enable them to discern a path which may better enable them to handle their struggle. I can recognise a 'hunch' that someone needs help, because I can get to know the student's story a little better, but also test its validity in the light of increasing knowledge of the cultural backdrop behind their words and facial expressions.

It can be hard to spot our own cultural idiosyncrasies until we step outside them, hard to recognise that what is normal for one seems strange to another. Meeting one another not only provides the genuine possibility of discovering about another person's story (and for the other to do the same about us), but also for us to better understand ourselves. I think a crucial part of my own journey in ministry has been learning both the joys of journeying with others from around the world, but also the (often) inherent awkwardness of it. There are times when it is uncomfortable to communicate and easier to retreat. It has brought a new light and perhaps a deeper meaning for me to the text, 'The Word became flesh and made his dwelling among us' (John 1:14); the extent to which God journeyed and the 'shell' was lifted.

This in no way detracts from the importance and necessity of professional care, but it has been helpful to reflect on a complementary paradigm of care. This pattern of care began in a different culture, and evolved over thousands of years before the Western psychotherapeutic model grew. It continues to take place in everyday stories that people live and tell around the world today. The work of Friends International, in drawing alongside international students, is varied, most particularly because, whilst it comes out of a desire to reflect God's love incarnate (Philippians 2:5-8), it also requires a careful consideration of doing so amongst people of different faiths and backgrounds, who live on the edge of the culture they now inhabit and often particularly on the edge of the Church community in which I dwell and operate from.

I started this essay with a concern for international students and how to spot struggles they may experience, particularly given that different cultures may present struggle and depression differently. Through reading and reflection using the Lewis model, I have gained tools to understand how different cultures communicate, and how that presents in voicing (or not voicing) struggle and depression. Cultures where people used more logical and direct methods of communication on Lewis' model did not necessarily shy away from discussing struggle and depression; and yet people from more expressive cultures seemed to hold a greater stigma with regards to depression and tended to backtrack from revealing too much. More private and hierarchical cultures sometimes held the group in higher regard than the individual, but struggle was communicated within intimate family groups and handled together quite openly. The combination of the variety of ways in which cultures communicate and, separately, the different ways that people approach depression, make it much harder to express struggle and work through it when in a cross-cultural environment.

The concept of learning to be aware of my own 'shell' and the shells of other cultures increases awareness of cross-cultural communication, but the topic also requires further research. Being able to lift those shells a little helps to take that step of gaining knowledge about another's culture, which is so hard to understand fully (Veling, 2005:159). I have gained a deeper appreciation for the work of Friends International, and the task of living alongside (and

sometimes with one foot under) others' 'shells,' whilst also participating within and under a larger 'shell' or story (Lyall, 2001:181). This has then led onto forming ideas for further research, not only into the role of Christians working for a non-profit organization ('non-professionals') in international student ministry, but also into a theology of hospitality. This has fed into my own theological reflection and ministry to and with individuals from around our diverse globe.

Bibliography

Altarriba, J., Basnight, D.M. and Canary, T.M., 2003. Emotion representation and perception across cultures. [Online] In *Readings in Psychology and Culture*, 4(1). Available at: <<http://www.wvu.edu/culture/altarriba2.htm>> [Accessed October 2015].

Atanassov, N., 2013. Out from the underground. In *Therapy Today*, September 2013, Vol. 24, Issue 7, British Association for Counselling and Psychotherapy, BACP House, 15 St. John's Business Park, Lutterworth, LE17 4HB, pp. 23-26.

Augsberger, D., 1986. *Pastoral Counseling Across Cultures*, Philadelphia: Westminster Press

Bennett, Z., 2013. *Using the Bible in Practical Theology: Historical and Contemporary Perspectives*, Farnham: Ashgate.

Bennet Moore, Z., 2002. *Introducing Feminist Perspectives on Pastoral Theology*, Sheffield: Continuum

Bond, M., 1991. *Beyond the Chinese Face*, Oxford: Oxford University Press

Butcher, A., 2002. A Grief Observed: Grief Experiences of East Asian International Students Returning to their Countries of Origin. In *Journal of Studies in International Education*. [Online] Sage 6:354. pp.354-368. Available at: <<http://jsi.sagepub.com/content/6/4/354>> [Accessed July 2015].

Butcher, A., McGrath, T. and Stock, P., 2007. Friends and Allies: The Impacts of Returning Asian Students on New Zealand-Asia Relationships. *Outlook Edition 05*, August 2007. pp.1-22.

Callow, R., 2014. Lifting the Lid on Cross-Cultural Pastoral Care. *Insight Journal: A Journal for International Student Ministry in the UK*, Issue 13, Winter 2014/2015, Ware: Friends International Ministries. pp.11-14.

Christodoulou, G., 2012. Depression as a consequence of the economic crisis. Depression: A Global Crisis. [Online] *20th Anniversary of World Mental Health Day*. pp.14-18.

Available at:

<http://www.who.int/mental_health/management/depression/wfmh_paper_depression_wmh_d_2012.pdf> [Accessed: June 2015].

Comas, A. and Alvarez, E., 2004. Knowledge and perception about depression in the Spanish population. *PubMed.gov US National Library of Medicine, National Institutes of Health*. [Online] Nov-Dec, 32(6):371-6. Abstract only. Available at: <<http://www.ncbi.nlm.nih.gov/pubmed/15529227>> (Article in Spanish) [Accessed October 2015].

Dimitra, 2013. Out from the underground. In *Therapy Today*, September 2013, Vol. 24, Issue 7, p.9.

Fernández, I., Carrera, P., Páez, D. and Sánchez, F., 2008. Interdependent self-construal, competitive attitudes, culture and emotional reactions on sadness. In *Psychologia*. [Online] 51, pp. 214-234. Available at: <https://www.researchgate.net/profile/Flor_Sanchez/publication/228482981_Interdependent_self-construal_competitive_attitudes_culture_and_emotional_reactions_on_sadness/links/09e4150a64c7ec7226000000.pdf> [Accessed October 2015].

Gerkin, C., 1984. *The Living Human Document: Re-Visioning Pastoral Counseling in a Hermeneutic Mode*, Nashville: Abingdon.

Graham, E., 1996. *Transforming Practice*, London: Mowbray.

Grant, P., 1999. Issues of cultural difference in staff teams and client work. In J. Lees, ed., *Clinical Counselling in Context: An Introduction*, New York: Routledge.

Hitchens, S., 2013. Stoicism in Tokyo. *Therapy Today*, September 2013, Vol. 24, Issue 7, p.9.

Hofman, S., Asnaani, A. and Hinton, D., 2010. Cultural Aspects in Social Anxiety and Social Anxiety Disorder. *Depression and Anxiety*. [Online] Volume 27, issue 12, pp.1117-1127. Available at: <<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3075954/>> [Accessed November 2015].

Holder, S., 1992. Culture Shock: Personal and organizational responses to an expatriate life-style. In E. Noonan and L. Spurling, *The Making of a Counsellor*, New York: Routledge.

Horn, A., Cañizares, C. and Gómez, Y., 2014. Prevention of Adolescent Depression in the Spanish-Speaking World. In *J. Environ Res Public Health*. [Online] 2014 Jun; 11(6). pp.5665–5683. Available at: <<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC4078541/>> [Accessed July 2015].

Hughes, R., 1993. *The Culture of Complaint: The Fraying of America*, New York: Grand Central Publishing

Jack, R., 2011. Perception of Facial Expressions Differs Across Cultures. American Psychological Association. [Online] 1 September 2011. p. Abstract. Available at: <<http://www.apa.org/news/press/releases/2011/09/facial-expressions.aspx>> [Accessed July 2015].

Kendall, P. and Hammen, C., 1995. *Abnormal Psychology*, Boston: Houghton Mifflin.

Lartey, E., 2003. *In Living Colour*, London: Jessica Kingsley Publishers.

Leach, J. & Paterson, M., 2010. *Pastoral Supervision: A Handbook*, London: SCM Press.

Richard Lewis Communication, 2015. *Culture Active*. [Online] Available at: <<http://www.crossculture.com/cultureactive/>> and <http://changingminds.org/explanations/culture/lewis_culture.htm> and <<http://bestcareermatch.com/cross-cultural-communication>> [Accessed January 2014].

Lister-Ford, C., 2007. *A Short Introduction to Psychotherapy*, London, SAGE Publications Ltd.

Lyall, D., 2001. *Integrity of Pastoral Care*, London: SPCK

Munizza C., Argentero P., Coppo A., Tibaldi G., Di Giannantonio M., Picci R. and Rucci, P., 2013. Public Beliefs and Attitudes towards Depression in Italy: A National Survey. *PLoS ONE*. [Online] 8(5): e63806. Available at: <<http://journals.plos.org/plosone/article?id=10.1371/journal.pone.0063806>> [Accessed October 2015].

Nauert, R., 2015. Are Emotions Universal? *Psych Central*. [Online] Available at: <<http://psychcentral.com/news/2010/01/27/are-emotions-universal/10999.html>> [Accessed August 2015].

Pescosolido, B., Olafsdottir, S., Martin, J. and Long, J.S., 2008. Cross-Cultural Aspects of the Stigma of Mental Illness. In J. Arboleda-Flórez, and N. Sartorius, eds., *Understanding the Stigma of Mental Illness: Theory and Interventions*. Chichester: John Wiley & Sons Ltd.

Robinson, S., 2004. *Ministry Among Students*, Norwich: Canterbury Press.

Royal College of Psychiatrists, 2011. *The Mental health of students in higher education, College report CR166*, London: Royal College of Psychiatrists.

Sartorius, N., 1983. Depressive disorders in different cultures. World Health Organisation Collaborative Study. [Online] *Geneva*, No. 458. Available at: <http://apps.who.int/iris/bitstream/10665/37139/1/9241560754_eng.pdf?ua=1> [Accessed August 2015].

Singh, G., 2011. Is Sadness Merely Sadness for People Across Cultures? *Examiner.com* [Online] November 2011. Available at: <<http://www.examiner.com/article/is-sadness-merely-sadness-for-people-across-cultures>> [Accessed August 2015].

SparkNotes Editors, 2005. SparkNote on Emotion. *SparkNotes LLC*. [Online] 2005. Available at: <<http://www.sparknotes.com/psychology/psych101/emotion/section1.rhtml>> [Accessed July 2015].

Tanaka-Matsumi, J., 2001. Abnormal Psychology and Culture. In D. Matsumoto, D., ed., *The Handbook of Culture and Psychology*. New York: Oxford University Press.

Tanaka-Matsumi, J. and Chang, R., 2002. What Questions Arise when Studying Cultural Universals in Depression? *Online Readings in Psychology and Culture*. [Online] 10(2). Available at: <<http://scholarworks.gvsu.edu/orpc/vol10/iss2/2/>> [Accessed May 2015].

Tanaka-Matsumi, J. and Marsella, A., 1976. Cross-Cultural Variations in the Phenomenological Experience of Depression: I. Word Association Studies. *Journal of Cross-Cultural Psychology*. [Online] Dec. 7(4). pp.379-396. Available at: <<http://jcc.sagepub.com/content/7/4/379.short>> [Accessed May 2015].

Tolkien, J.R., 1937. *The Hobbit*, London: George Allen & Unwin.

Tsai, J. and Chentsova-Dutton, Y., 2010. Understanding Depression across Cultures. In I. Gotlib and C. Hammen, *Handbook of Depression*. London: The Guildford Press.

Veling, T., 2005. *Practical Theology*, Maryland: Orbis Books.

Welch, E., 2011. Does Depression Look the Same Around the World? *CCEF* 2011. [Online] May 2011. Available at: <<http://www.ccef.org/resources/blog/does-depression-look-same-around-world>> [Accessed July 2013].

World Mental Health Day, 2012. Depression: A Global Crisis. [Online] Available at: <http://wfmh.com/wp-content/uploads/2013/11/2012_wmhday_english.pdf> [Accessed October 2015].

World Health Organisation, 2015. Depression. [Online] Available at: <<http://www.who.int/topics/depression/en/>> [Accessed August 2015].

Appendix 3 – Stage 3 paper

Rebekah Callow

SID: 1421964

What are markers of good practice in the care of international students accommodating to life in Higher Education in the U.K.? A case study of the work of Friends International in Norwich.

September 2016

Contents

| | |
|-------------------------------|----|
| Tables of Figures and Images | 53 |
| Abstract | 54 |
| Introduction | 55 |
| Theoretical Framework | 55 |
| A Personal Reflection | 59 |
| Discovering a Local Context | 59 |
| The Development of a Question | 62 |
| Theological Methodology | 62 |
| Research Plan | 64 |
| Research Design | 68 |
| Ethics | 69 |
| Relevance to knowledge | 70 |
| Limitations | 70 |
| Conclusion | 71 |
| Bibliography | 72 |
| Appendix 1 | 76 |

Table of Figures and Images

| | | |
|-----------|--|----|
| Figure 1: | Conceptual Framework | 56 |
| Figure 2: | UEA Student Counselling Service Client Numbers | 61 |
| Figure 3: | Pastoral Cycle | 68 |
| Figure 4: | Stages of Culture Shock | 69 |

Abstract

Rebekah Callow

**What are markers of good practice in the care of international students accommodating to life in Higher Education in the U.K.?
A case study of the work of Friends International in Norwich.**

September 2016

My previous experience of being an international student and now working with international students are catalysts to my work with the growing numbers of international students at the University of East Anglia (UEA) in Norwich. I work for a U.K.-based, Christian organisation, committed to serve the needs of international students, their main role being to train a larger number of volunteers from local churches, in order to best support international students across cultures.

International students experience a particular kind of stress due to living and studying in another culture. Learning how best to deal with this requires the ability to identify the severity of the problem as well as strategies for coping. My work involves an ongoing tension between being part of a Christian charity working with students on the one hand, and on the other hand dealing with a local institution which has become increasingly suspicious of faith groups which are not registered Student Union groups. Negotiating good practices to offer the most appropriate services that meet the needs of international students as individuals in this situation is a complex task.

Introduction

In paper 1, I explored issues of identity, change and struggle using voices from social anthropology, psychology and theology as tools to investigate topics that are prevalent for international students. This led onto my second paper, in which I looked more closely at expressions of depression in different cultures, using a cultural model used in business about how different cultures communicate. I investigated whether there was a correlation between cultural modes of communication and how those same cultures tended to express and respond to depression. My intention in this paper is to lay out the direction of my research, which comes out of my earlier studies in papers 1 and 2.

In my research I would like to find out how to help international students who are struggling to deal with the effects of accommodating to Higher Education in the U.K. The topic of 'culture' is integral to the research, not only because international students cross from one culture to another, but also because staff for Friends International, the organisation I work for, cross cultures to serve people from other countries. This will also include Christian traditions of care for those in need, along with particular aspects of adaptation that international students go through. The title of this paper focuses on finding good practice for care of international students who are acclimatising to life in the U.K. One key symptom of this process often involves the shock of coming to terms with an alien culture, which individuals experience at differing degrees. This experience has been called 'culture stress' or 'culture shock' and is a concept that I will unpack a little more in this paper.

Theoretical Framework

In researching good practice in supporting international students, several areas come into focus: culture, culture shock and the practice of Friends International (see Figure 1 on p. 6). These topics then lead to questions about Christian practices of hospitality and care in 'reaching out across difference' (Russell, 2009:101). In sum, the central question that comes out of this is what markers point Friends International staff and volunteers into good practice in their care and hospitality towards international students in their local contexts, especially in key areas of learning to support people through difficult experiences of culture shock.

When I talk about the 'practice' of Friends International, I mean the action of welcoming and supporting international students studying in the U.K. Friends International works with an evangelical doctrinal basis of faith (see Appendix 1) and recognizes that there will be points of difference between all those involved: staff, volunteers, students, churches and university settings. Whilst this research could focus on the particular set of truth claims of Friends International, it is not my intention to do so. Elaine Graham expresses well what

I mean here by practice: 'the theological values of practice ...manifested in the concrete praxis of the community in a given context' (1996:140; cf. Hauerwas 1988:75 and Stevens, 1995:5). In this way, I am not treating theology as an 'abstract discipline,' categorized by type and 'reducible to a theory and separated from real life' (Stevens, 1995:4), but, rather, practice is 'caring for what concerns God, caring for God's concerns in daily life, and caring for God above all' (1995:7).

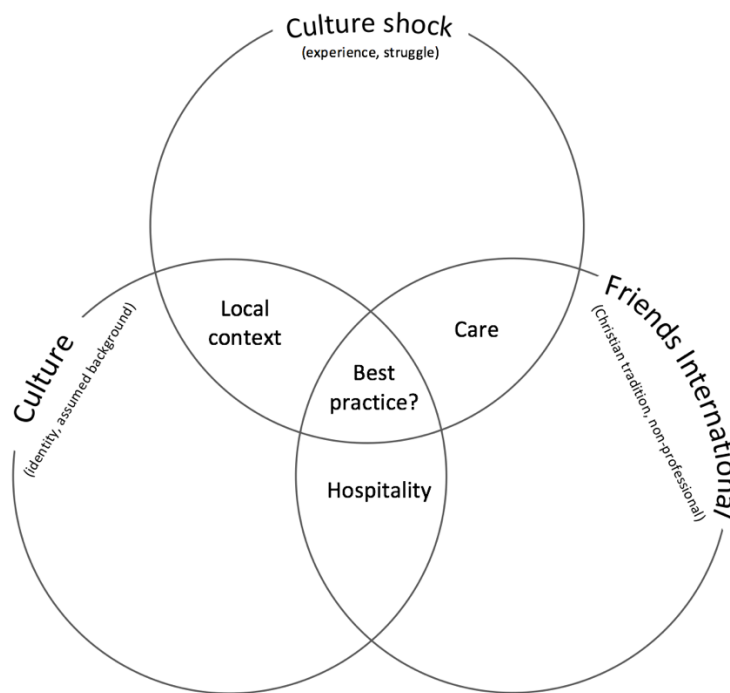


Figure 1: Conceptual Framework

'Culture' is particularly hard to define and Apte, writing in the Encyclopaedia of Language and Linguistics in the 1990s, noted that there was at that point 'no agreement among anthropologists regarding its nature' (Apte, 1994:2001). The word 'culture' is used in different ways; to describe artistic or intellectual feats, as a quality in someone from any social group, and thirdly as the 'varied cultures of different peoples and societies' (Spencer-Oatey, 2012:1). Tyler, a British anthropologist in the nineteenth century, defined culture as being 'the complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society' (cited in Avruch, 1998:6). However, I think this idea places the definition too strongly in the sense of culture being about a whole 'society' rather than including the sub-sections that exist wherever humans congregate – a family, a workplace, a Church or a friendship group. In 1994, Hofstede, a social psychologist, described culture as the 'collective programming of the mind which distinguishes the members of one group or category of people from another' (1994:5). This helps to distinguish the concept of culture being part of smaller groups of people as well, not just as an idea of the wider society, the 'webs of

significance' that humans spin around themselves (Geertz, 1973:3), and their 'socially established cooperative human activity' to 'achieve excellence' (MacIntyre, 1985:187).

For the purposes of this paper, I have found Matsumoto's definition of culture to be particularly useful. Matsumoto's work includes culture, emotion, facial expression, and nonverbal behaviour, topics which I touched on in my second paper. His definition of culture is:

...the set of attitudes, values, beliefs, and behaviours shared by a group of people, but different for each individual, communicated from one generation to the next.
(1996:16)

This definition does not confine culture to a wide society, or to the effects only on the mind, but also embraces values and beliefs, as well as the peculiarity of individuals and their feelings (which struck a chord as I endeavour to find ways of responding pastorally to individuals). His definition also takes into consideration a 'passing on' of attitudes to others, something which is pertinent to my work with international students, where family continues to play a strong role, despite being physically absent. Matsumoto goes on to observe that there is a blend in culture with 'anthropology and sociology as a macroconcept,' but also with 'psychology as an individual construct that makes understanding culture difficult but fascinating' (Matsumoto 1996:18). It is these sets of experiences that I would like to research further, using different tools to be touched on in the rest of this paper.

Someone's 'culture' is perhaps more difficult to perceive until that person makes contact with someone else from another culture. It has been likened to stepping from a smoky room to a non-smoky one – 'culture becomes visible on the boundary, in comparison, in contrast' (Augsberger, 1986:18). 'Culture shock,' on the other hand, is a more detectible process, but because it is experienced in different ways by individuals from different cultures, as I discussed in my second paper, it can sometimes be misconstrued as depression (Callow, 2016).

The process of change that takes place when crossing cultural boundaries involves a journey 'from security to insecurity, and from familiarity to unfamiliarity. The journey can be a turbulent or exhilarating process' (Ting-Toomey, 1999:233). That an individual's identity will change through this process is 'inevitable' (ibid) and when this happens it brings confusion and concerns. Culture shock 'heightens the feeling of being a stranger, of being different from everyone else' (Robinson, 2004:145). It is 'a profoundly personal experience' (Pederson, 1995:vii), which Pederson goes on to explain as being:

the process of initial adjustment to an unfamiliar environment. ...In a multicultural context, culture shock is a more or less sudden immersion into a nonspecific state of uncertainty where the individuals are not certain what is expected of them or of what they can expect from the persons around them (Pedersen, 1995:1).

Robinson elaborates more on the process of culture shock, that it 'can be seen more in terms of stages or even of a life cycle that extends over the period from the international student being at university to their return home' (Robinson 2004:148). UKCISA (the UK Council for International Student Affairs) advise international students that 'culture shock is entirely normal, usually unavoidable and not a sign that you have made a mistake or that you won't manage' (UKCISA, 2016). Indeed, the website goes on to state that 'the experience can be a significant learning experience,'³⁷ a thought echoed by Zurcher, a socio-psychologist, who wrote that the painful process of change was necessary to become a fuller, 'mutable' self (Zurcher, 1977:223).

Whilst I agree with the points made by UKCISA and Zurcher, I am focussing particularly on those aspects of culture shock that are not felt positively: 'a feeling of confusion, doubt, or nervousness caused by being in a place (such as a foreign country) that is very different from what you are used to' (Merriam-Webster definition).

Although this definition of culture shock is a simple one, I recognise with only a brief foray into literature on the topic that its effects can be complicated, unique to the individual and with different results – whether positive or negative (see, for example, Ward & Furnham, 2001). I think there is also a gap in how appropriate care is then delivered to people from different cultures, perhaps impacted by a lack of training and time in these areas. The nature of culture is that the caring individual can assume that their own culture is normative and so a model of care is offered that perhaps matches their own cultural way of offering/receiving care, without recognising that another may not be accustomed to this mode of operating. Campbell's informative book on Professionalism and Pastoral Care will be an important text to explore care-giving further, particularly from within a volunteer-led organisation, along with Wright's Pastoral Care Revisited, Lyall's The Integrity of Pastoral Care and Don Browning's The Moral Context of Pastoral Care.

These overarching concepts arise out of my work so far and are areas that I want to test through hearing personal stories from international students themselves, as well as experiences from volunteers and staff who have journeyed alongside students.

³⁷ <http://www.ukcisa.org.uk/Information--Advice/Preparation-and-Arrival/Facing-culture-shock>

A Personal Reflection

As I stated earlier, my research journey began through personal experience. The story began for me long before I became an international student. When I was growing up, my Dad worked as a university lecturer and my parents would often invite international students round to our home for meals. I remember growing very fond of these 'additional family members' and seeing an open home as a normal part of life.

An even bigger step for me, though, took place in September 2009, when my husband, three children and I moved to Athens. Three days later my eldest daughter, then 6 years old, started at Δημοτικό σχολείο – the local primary school. Looking at our daughter's blonde hair standing out amongst a sea of darker haired children is enough of an eye-opener to some of what international students and their families experience here. A week or two after arrival, my husband and I went to register at the local πανεπιστήμιο (university) in order to take Greek classes. Our first Christmas in Greece was spent preparing a huge meal for international students from our Greek class – all 'waifs and strays' like us without somewhere to go on Christmas Day.

These personal experiences of welcoming strangers and living as a stranger give me more than just a hunch that a one-size-fits-all approach to international students may not always work. Now I am in Norwich, I am in the position of observing others either relocating with their family to the U.K., or leaving them behind at home.



Our experience of going as a family to another country has also given me a greater appreciation of those who helped and supported me and my family through our struggles. It was in these small pockets of people that we experienced love and care; 'those odd little groups,' as Wayne Meeks describes the early house churches (1983:192).

Discovering a Local Context

My husband and I came to Norwich in 2011 to work for Friends International. Twelve years previously, our predecessor began running the 'World Café' – a weekly social and cultural

event for international students – and it was based on the university campus in the Multifaith Centre. Roughly seven years after it started it was asked to move off campus and find other premises. It began using a Church building forty minutes' walk away from campus, which thrived for a while, but began to lose numbers of students over time. We came into a context that had changed from where the work originated. Three changes in particular led to a substantial rethink in the way ministry took place: technology, an increase in overseas students and the government's response to the recent rise in radicalisation, which I will touch on briefly here.

The challenge about the rise in technology – particularly in Smartphones over the last five years – sounds like a strange place to start. However, over a billion of the world's population uses Facebook daily³⁸ and the rise of other social media, such as SnapChat, What'sApp, WeChat and Instagram, has led to a change in how relationships begin and grow (Chester, 2013:39-40). We noticed that students' accessibility to information and to online shopping had led to a more insular campus lifestyle, with students finding out about their new environment electronically, without perhaps exploring it in person.

The second change we observed is found in the growing number of international students studying in the U.K. When Friends International first began in 1985, international students were a small (and often lonely) minority of students. Today some courses see over a third of its students from overseas, the average total in the U.K. being around 19% (UKCISA, 2016). Gone are the days with very little provided for international students; universities are embracing this growing market which brings a richness to research, as well as paying much higher tuition fees.³⁹ In the UEA, in 2014-2015, around a quarter of students were from overseas, with over a third of these students being from China.⁴⁰ In Norwich, we came across students who struggled with feelings of being trapped in a bubble of other international students. One Japanese student commented to me a couple of years ago, 'I came to Norwich to get better at English; but all I hear around me is Chinese. I feel so lonely.'

The third and final change that we have faced in our work in Norwich is due in part to the growing challenge for university authorities to respond to the government's guidelines for Higher Education institutions in the light of a growing fear of terrorism both in the U.K. and overseas. The Prevent legislation has sought to protect students from radicalization and

³⁸ <http://newsroom.fb.com/company-info/>

³⁹ For example: <http://www.telegraph.co.uk/education/universityeducation/11246750/Half-of-places-at-top-university-to-go-to-foreign-students.html>

⁴⁰ <https://portal.uea.ac.uk/documents/6207125/7112761/UEA+Student+Facts+and+Figures+2014-15.pdf/a3093669-74de-4a78-926e-9ebdd5f3cf40>, p. 7

extremism, which it defines as 'vocal or active opposition to fundamental British values, including democracy, the rule of law, individual liberty and mutual respect and tolerance of different faiths and beliefs' (HM Government, 2015:21). However, of course there is room for institutions to respond to the guidelines in different ways and our own experience in Norwich has been that the UEA has taken a tougher standpoint on enforcing these guidelines, for example, through closing down an English conversation club run by a Christian student group on campus due to the fact that the group was being run by people representing a religious background.⁴¹

I summarise here a complicated situation that led us through long periods of questioning about the nature of our ministry. My husband and I wondered at one point whether the Café wasn't needed or desired by international students, but each summer when the Café moved into our home near to campus it became clear that it wasn't the Café per se that was the problem, but rather the proximity of the Café and the impersonal feel of a local Church hall. This led to us asking questions of Friends International staff who ran cafes off campuses and we discovered that staff were often welcome on campuses and sometimes also employed as university chaplains for international students. Growing secularization is not unique to Norwich (cf. Graham, 2016), but we became aware that we needed to think more creatively about a new model of ministry that would work for our context.

According to a report by the UEA Counselling Service, 'most of our time is now spent simply trying to cope' (Moore, 2013:4) with increasing number of students seeking support (see Figure 1). There is a risk that less time leaves less capacity to be creative in response to students from different cultures, leading to a one-size-fits-all response.

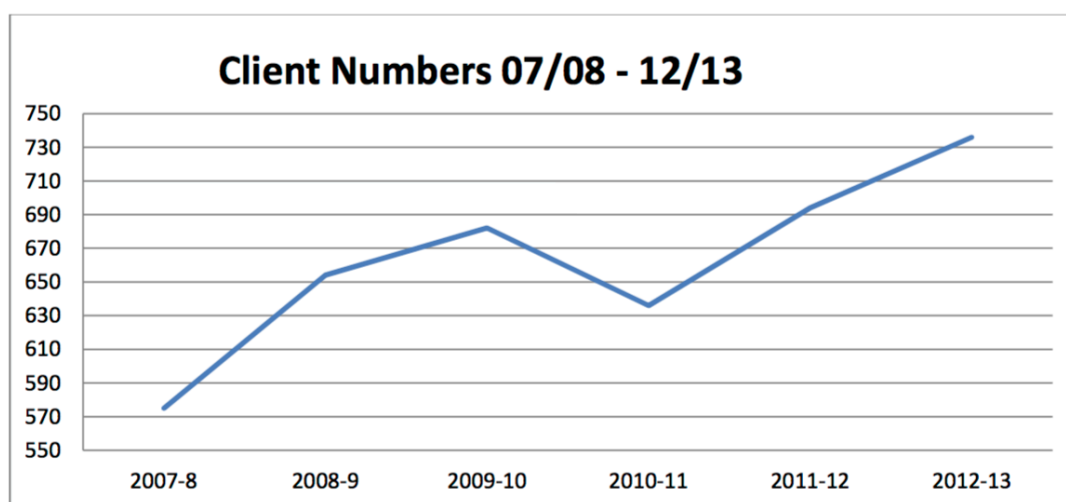


Figure 2: UEA Student Counselling Service Client Numbers

⁴¹ Email can be produced, but not included here.

Whilst the majority of clients at the UEA counselling service are from White British backgrounds (Roberts, 2013:16), the number of Chinese students approaching the counselling service 'for the first time' is increasing (Roberts, 2013:7). Striving to provide care for each individual in 'an increasingly impersonal university environment' (Moore, 2013:4) is hard, but when these individuals are from a wider spectrum of cultures than before, it further complicates the task for those offering pastoral care.

The Development of a Question

A year after arriving in Norwich we moved house to one within a 10-minute walk of campus and so began our hope to have a house that could be a 'local and warm home for Christians to welcome international students.' Over three years and two sets of building work our vision came to life.⁴²

As we moved closer to the university campus the number of students crept higher, as did the shared stories of struggle and misunderstandings by British students and/or lecturers. We became more aware of students who struggled with culture shock which had been read as depression. Other students expressed shame at being marked down in a group seminar for not contributing enough, where previously they had learnt in their home culture to remain silent with their teachers. For others struggling with spoken English, finding a place to go to practise English with someone was very helpful.

In World Café people (both students and volunteers) felt welcomed from many different backgrounds and different levels of social confidence. We recognised the growing need to equip and train a group of volunteers for the needs they faced in the international students and also within themselves. The volunteer team sometimes struggled to know how best to respond to pastoral situations, particularly because communication and observations were cross-cultural and therefore perhaps open to miscommunication.

Theological Methodology

The context of my work is Friends International, so attention to its ethos is a crucial part of ensuring dissemination of my research findings. My theological reflection has been informed by my experience of patterns of engagement with the Bible in Friends International, which involves listening to the Bible, and recognising to the full that it was written to and within a particular time and culture. Indeed, the way the past both informs

⁴² See building video for an example of the process:

<https://www.dropbox.com/s/livv3bzx2y4k63q/Callow%20March%20Update%20-%20The%20Annex.mp4?dl=0>

and offers a critical perspective on practice is a crucial part of the theological component of my thesis.

Application of scripture into today's culture requires an approach that asks questions about the purposes, mind-sets and practices of early Christians, as well as asking questions about present day cultures. Gerd Theissen's sociological-exegesis offers a helpful model, as he has explored how faith, community and action combine in early Christianity (1999:1). Although many of the details surrounding the early Church (social, political, etc.) are different from the details of churches around the world today, his method of sociological-exegesis looks for the social out-workings that came about as a result of the convictions that Christians held (1992:260). This process of analysis continues today, not only in looking for the social contexts of the scriptural text (Theissen, 1992:29), but also in asking questions of current contexts and how they might make a difference to the reception of the text. Terry Veling, a practical theologian, talks about this consideration of social and cultural contexts as not just an optional extra within theology. Rather, he asserts that 'theological reflection throughout history has always taken place within particular social and historical contexts' (Veling, 2005:161). In this way, I see a clear connection between my research work and the work done by Friends International, which combines an attitude of the 'dynamic of primitive Christian faith' being 'rooted in the dynamic of life' (Theissen, 1999:1).

As a result, the research I draw from includes a variety of theologians and schools of thought. This range of voices embraces evangelical authors writing for a mainstream readership within churches, read by Friends International volunteers, such as Sarah Lanier's *Foreign to Familiar* – an introduction to 'hot and cold' cultures; Simon Robinson's *Ministry Among Students* – a book about chaplaincy work amongst international students; Tim Chester's *A Meal with Jesus*, reflecting a growing trend within evangelical circles to focus more on smaller, in-depth communities; Richard Sudworth's *Distinctly Welcoming* – a practical guide for churches engaging with people of different faiths; and Roland Muller's *Honor & Shame* – looking at honour, shame and fear-based cultures. I will also include sociological reflections on different cultures and backgrounds, some of which are written for businesses on communication. Richard Lewis' work on different communication styles, which I used in Paper 2, has been particularly helpful in this respect.⁴³ Books on hospitality, such as Elizabeth Newman's *Untamed Hospitality*, Christine Pohl's *Making Room*, and Patrick Keifert's *Welcoming the Stranger*, speak into the Christian practice of hospitality, which will be key for me to understand more about. Along with these works, Michael Bond's *Beyond the Chinese Face* – looking at the psychology behind Chinese

⁴³ <http://www.crossculture.com>

culture, and more general books on intercultural pastoral ministry, such as Emmanuel Lartey's *Pastoral Theology in an Intercultural World*, will, I hope, begin to unlock some of the complex questions of cross-cultural ministry.

Whilst these works cover some of the intricacies of working across cultures, there is also another dimension of critical reflection on working through both staff and volunteers. Caring for the stranger is complicated, but there are also questions about how Christians can personalise hospitality and being aware of various tensions in offering care for the stranger. Bretherton is a theologian specialising in Christian ethics and his focus does not include staff/volunteer-led charities. However, he raises an important point about the practice of hospitality and the capacity to do so well, suggesting that there are limitations of resources within a Christian community, which runs the risk of being 'overwhelmed' (Bretherton, 2006:142). Alastair Campbell, too, writes compellingly about this pastoral work as being both 'complex and demanding' (Campbell, 1985:61), particularly when one includes a mixture of staff ('professionals') and volunteers ('non-professionals') involved in working with and for vulnerable people (1985:66).

Finally, Timothy Lane and Paul Tripp, write about 'relational ministry,' reflecting powerfully into the area of thought that theology 'is the real life story of God's relationship to us and our relationship to one another lived out in a broken world' (Lane & Tripp, 2006:20). My experience of being an international student seven years ago attests to this complexity. My own reflections will remain part of my ongoing study, being aware that this involves analysis of my own experiences, as well as those from other people 'in order to understand cultural experience' (Walton, 2014:3). I do not intend for my research to be written using only an auto-ethnographical method, but my experiences have been part of shaping why I have taken on this research and this part of the jigsaw is integral to my research journey, so Walton's work as well as Helen Cameron and Catherine Duce's *Researching Practice in Ministry and Mission* will be key to reflecting into this area of my work as I use my story along with other people's stories as a heuristic device.

Research Plan

My next step will be to collect and analyse different sets of data, looking in more depth at the experiences of international students to find out, inductively, from their own experiences what has been helpful through their struggles and where appropriate looking for themes in the data given (Trafford & Leshem, 2008:98). This will mean a qualitative research method, aiming to hear the voices of individuals, which, whilst not immediately generalizable to all international students, will be an illuminative evaluation, seeking the views of participants and will assist in 'recognising that there are 'multiple perspectives'

on any matter under scrutiny' (Gray, 2009:290). There may be some themes that could be helpful to highlight from my research:

- experiences that international students have gone through when struggling with culture shock.
- How they articulated these experiences of struggle.
- Discerning what paths to follow in supporting international students through culture shock.

This qualitative research involves an idiographic approach in that it will follow themes that come out from questionnaires and interviews that discover people's unique experiences. I will be looking to identify themes to show what significance or value was placed on the event retold by the respondents. It is important not only to hear the interpretations offered by international students themselves, but also to compare them with the meaning attached to similar stories of struggle observed and interpreted by F.I. staff and volunteers. This phenomenological approach explores people's experiences and 'cultural understandings' (Gray, 2009:22), and, as such, does not require a large sample, but uses a smaller sample to research in more depth (Gray, 2009:23).

I will collect this data from participants (international students, Friends International volunteers and Friends International Reach workers) using questionnaires. The questions will be formulated with the intention of discovering if the students have encountered problems in accommodating to a new environment and the appropriateness (or otherwise) of help received dealing with those problems. Permission will be required to conduct questionnaires with students within university grounds, offering the opportunity to explain to international students the questionnaire in person to people who have no connection with me and would perhaps be less likely to respond to a mailed letter (Kumar, 2014:179). Although this research does not require a large sample to draw from per se, the likelihood of being able to do follow-up interviews will increase with a higher number of questionnaires completed, so I may need to approach a few institutions to gain permission to canvas international students, in order to gain enough questionnaires. I hope to get permission from the UEA, Anglia Ruskin and the University of Essex universities. The choice of these three universities is practical: the UEA is in the city where I am based, Anglia Ruskin is where I am studying, and the University of Essex in Colchester has a Friends International staff member working on the Multi-faith Centre team.

By also including international students from the World Café, I have a more readily available potential sample to survey. However, the reason for not restricting the questionnaires only to students in this group, is based on my work in Paper 2, which indicates that East Asian cultures, in particular, tend to show a high level of gratitude and

respect towards those in authority. As someone who is part of the World Café team and the owner of the house in which World Café is held, there is a risk that students may not give open reports of their experiences of care in the U.K. My hope in including World Café students, however, is that I may be able to see what effects of a group like World Café has on their experience of accommodating to life in the U.K. However, if I am not given permission by universities to do questionnaires on campuses, I could consider a back-up option of visiting other World Cafes around the U.K., where students do not know me and so it would act more like canvassing on campuses.

At the bottom of the questionnaires there will be an option to have a follow-up, unstructured interview, which aims to give students the opportunity to express their own experience that they touched on in the questionnaire, but in greater depth (Kumar, 2014:177). Whilst Focus Groups offer the opportunity for a group to share experiences together (Kumar, 2014:193), the nature of this research is sensitive, covering experiences of struggle and my concern is to mitigate embarrassment that international students may have in sharing these vulnerabilities in front of others. Individual interviews will therefore be conducted, making it clear that their data will be kept anonymous when used for my thesis. These interviews will be transcribed from tape by myself using Microsoft Word, as my budget will not include paying for these services. Transcribing the interviews myself will grant me a greater understanding of the data (Gray, 2009:496) before I begin writing it up. After transcription, I will analyse the data looking for key words or themes and using these as part of the write up (Kumar, 2014:271).

Along with questionnaires and interviews with international students, it is my intention to interview our local volunteers, who are at the frontline with staff workers in supporting international students and are people who both pass on and reflect on stories they hear or are part of. My aim is to build up a picture not only of the felt needs of those supporting students, but also the practice that is ongoing at present under the name of Friends International, along with the various reasons that lie behind their participation. I would like to ask specific questions about how volunteers have supported students in the past, what they have found helpful and necessary (and why), and whether they think anything needs to change (and why). Following on from this data collection, I will give questionnaires to 'Reach workers' who are one- to two-year gap year graduates, from the U.K. or overseas, who spend a year working alongside a Friends International staff worker. Along with the voices of current international students, Reach workers are liminal figures and offer important research data for two reasons: they have recently been students but have now stepped out of it and can reflect back; and they may, themselves, have been on the receiving end of care and support and repeat this same care to international students they meet in need. Additionally, at the end of collecting data and analysing responses from

students, volunteers and 'Reachers', I hope to hold a Focus Group with Reach workers, to raise some of the issues found in the data and to transcribe this Focus Group session and use it to feed into my write-up and dissemination of the material to Friends International. My hope in collecting all this data is, as Arksey and Knight stated, 'to make explicit things that have hitherto been implicit – to articulate their tacit perceptions, feelings and understandings' (1999:32), such as the material that I considered in Paper 2. Swinton and Mowat contend that these experiences are 'open to a variety of different interpretations and can never be accessed in pure, uninterpreted forms. Instead, constructivism and its various derivatives assume the existence of multiple realities' (Swinton and Mowat, 2006:35).

During the same period of time that I interview students, Reach workers and volunteers, I will also be journaling my own experiences of the process and then analysing my entries, seeking to discern how reflection on my experience can facilitate better practice. This process of reflection also highlights the extent to which my own prejudice may predispose me to certain opinions and courses of action (Walton, 2014:3; cf. Gray, 2009:171). The data I will be collecting draws from people's experiences, the meanings that respondents place upon these experiences and the meanings that I also give to them. My reflections will use self-reflective exercises, using some of the tools of auto-ethnographical reflection and the pastoral life cycle.

I have found two models of reflection to be particularly helpful. First of all, a summary on 'Praxis of Theological Reflection' by John Trokan was a beneficial starting point for me in considering reflective practice in journaling. Trokan takes an overview of various methods of theological reflection, from Lonergan, Browning and Shea, and then uses a mixture of each in order to enable 'the discipline of theological reflection' (Trokan, 1997:149), following a pattern of: 1) retrieving a significant experience; 2) retelling the experience in story form in small groups; 3) reframing experiences in the large group; 4) reconnecting the experience to the Christian story; 5) revisioning' (Trokan, 1997:149). Trokan used this model in a group (classroom) setting. My intention is to draw from these reflective tools and use them as a basis for my critical reflection, offering a helpful process of a significant experience, analysis of the experience, reflecting on it theologically and then engaging in appropriate action to bring about change (see Figure 3). I intend to use my work supervisions to talk about these journal entries. When I convene the Focus group, I hope to use some of these learnt tools in order for the group themselves to understand the form of reflection I have used and offer critical reflection upon it, utilising Trokan's pattern of retelling stories of significance from a Christian tradition, before 'revisioning' a way forward as a group.



Figure 3: Pastoral Cycle⁴⁴

In addition to this method of journaling and story retelling, there is a dimension on which I need to work further, so that the process of self-reflexivity built into the 'discipline of theological reflection' does not remain at the level of an autobiographical account, but is one subjected to critical reflection and can also become an instrument of communication to a wider group. To this end, Heather Walton's *Writing Methods in Theological Reflection*, and Ellis and Bochner's *Autoethnography, Personal Narrative, Reflexivity: Researcher as Subject* offer important tools, which will help me to find ways of 'drawing in' the reader, and inviting them 'into the author's world' (Ellis and Bochner, 2003:213). My aim is that this will better enable those listening to step into another's story, namely, the work I am doing amongst international students and those supporting them. Indeed, Ellis and Bochner speak about writing from 'an ethic of care and concern (2003:213) and Walton takes up this powerful tool when she writes about 'telling evocative stories' (2014:4); the aspiration being 'to provoke feeling in order to generate an empathetic response' (ibid.) and 'connecting the personal to the cultural' (Ellis and Bochner, 2000:738).

Research Design

In the design of my questionnaire I will include a diagram illustrating culture shock (see figure 4) and ask the student to mark on that diagram where they see themselves at the time of answering. This diagram illustrates a simple diagram that UKCISA (UK Council for International Student Affairs) holds on its website about culture shock.⁴⁵

⁴⁴ Taken from: <http://www.catholic-social-teaching.org.uk/principles/info/>

⁴⁵ <http://www.ukcisa.org.uk/Information--Advice/Preparation-and-Arrival/Facing-culture-shock>

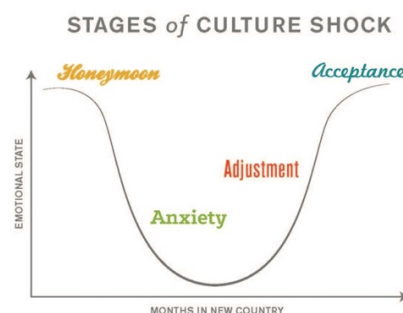


Figure 4: Stages of Culture Shock

For the purpose of my research, it is important to make sure that interviews include students who have moved through the 'Honeymoon' stage. This stage can feel wonderful to the individual and therefore the participant will be less aware of struggles. It is not possible to put a time limit on each stage of culture shock, because individuals move through them at different paces. However, by using a self-selection method at the questionnaire stage by canvassing students who have studied in the U.K. for 4 months or more, I will be more likely to find students who have progressed out of this 'Honeymoon' stage. Given the illuminative evaluation of my research, even if I do not find students in the 'Anxiety' phase (having moved through it to the 'Adjustment' and 'Acceptance' stages), they should be able to look back and remember the feelings they had when they were at the lowest point.

I hope to receive questionnaires back from 50 international students. Out of this group my hope is to conduct interviews with 4-8 international students using purposive sampling (Kumar, 2014:244). This group would include preferably a mix of genders, mixed experiences, and a mixture of countries (including at least one East Asian country, as they are the most well represented in Norwich), in order to inquire further into themes students have raised in questionnaires.

Ethics

Anonymity: The nature of the questionnaires focuses on struggles international students have faced. Students need to know that their experiences will be anonymised before being used, material kept locked up and/or password protected on a computer, and that no email addresses or names will be published. Participants will be made aware that what they write or talk about will be transcribed for use in my thesis.

Relationship boundaries: In discussing difficult experiences, there needs to be space for the participant to be honest about personal experiences. This requires me to be aware of the participants' emotions, as well as my own in response to them, hence using a reflexive

approach so that I can be critically self-aware.⁴⁶ My own supervision will play a part in this process of reflection. Finally, participants may find talking about emotional stories to be a cathartic process, but it is important for participants to know that, despite any therapeutic benefits they may feel from the process of doing questionnaires and interviews, ongoing conversations about their experiences are not part of this research and appropriate help should be sought elsewhere rather than in ongoing conversations with me. Participants can be pointed towards helpful resources, such as the Multi-Faith Centre, Student Support Services and the University Counselling Services.

Relevance to knowledge

The symptoms of culture shock suffered in the process of accommodating to life in the U.K. can be confused with depression as the symptoms can look very similar. My hope is that themes raised by international students may lead to markers for good practice in offering appropriate care for international students, in the work of Friends International. This may also have relevance for those working in care roles in universities, such as chaplaincies, multi-faith centres, international offices and counselling services.

Limitations

In order to conduct questionnaires with international students I need to get permission from the universities I am visiting, but also be given a positive way in to making contact with students (such as a suggested location for carrying out the questionnaires). If I do not receive permission from universities, I cannot go onto campus to meet with students.

Another limitation is in the willingness of international students to stop and be questioned in the first place, but also in opening up about struggle – a very personal topic. If they do fill in the questionnaire it is then a further step to offer their email address for an interview.

I have my own limitations in time constraints. For each session doing questionnaires, I will need to travel to the location. When I conduct interviews and focus groups that will involve additional travel and will then require time to write up each interview and analyse the data.

By nature, qualitative data gathering is not easily replicable, as it is not as structured an approach as quantitative research (Kumar, 2014:133). It is also harder to check for 'researcher bias' in the qualitative method (ibid.). Whilst I hope to draw conclusions through hearing the voices of individuals, these conclusions will be limited mainly to my area of ministry and may not be widely applicable to other spheres. However, the depth

⁴⁶ Clarke, A., (2006), *Qualitative interviewing: encountering ethical issues and challenges*. Nurse Res. 2006;13(4):19–29. [PubMed]

of understanding gained through a qualitative approach should offer real benefits within my context and perhaps also to others in related roles.

Conclusion

In this paper I have attempted to set out the various facets of my work and the issues arising from each area which require further analysis and understanding. In the second part of the paper I outlined the tools of analysis which will assist my critical reflection.

By reflecting on my own experience of living as an international student, as well as looking into the cross-cultural needs that are prevalent amongst international students, my aim in my research journey is to assess and respond to the needs presented by international students going through culture shock, with particular reference to my present situation in Norwich.

It is a pressing question whether a Christian organisation, staff and volunteers, dedicated to serving the needs of international students, are achieving their objectives in a changing intellectual and cultural context. I hope to explore areas that are particularly problematic and need further insight, especially with regard to responding to students' cross cultural needs.

As a result, I hope to find ways to provide good practice for the training of staff and volunteers, through spotting good markers for care for international students who are struggling with cross-cultural issues. Navigating a path which attends to both the challenges facing a Christian charity serving the needs of international students in a secular, academic institution, highlight the pressing need to evaluate how best to express and enact core Christian values of love for both neighbour and stranger in our midst. This increasingly complex situation brings people together from many different backgrounds and requires a delicate balance of reflection and analysis, as well as pastoral support and understanding to enable a response which is attentive to the differing needs of students, staff workers and volunteers.

Bibliography

Apte, M., 1994. Language in sociocultural context. In Asher, R., ed., *The Encyclopaedia of Language and Linguistics*, Vol. 4. Oxford: Pergamon Press, pp.2000-2010.

Arksey, H. & Knight, P., 1999. *Interviewing for Social Scientists*, London: Sage.

Augsberger, D., 1986. *Pastoral Counseling Across Cultures*, Philadelphia: Westminster Press.

Avruch, K., 1998. *Culture and Conflict Resolution*, Washington DC: United States Institute of Peace Press.

Bretherton, L., 2006. *Hospitality as Holiness*, Farnham, Surrey: Ashgate

Callow, R., 2016. Lifting the Shell: Expression of emotion and cross-cultural struggle in international students. In *Holiness & Contemporary Culture Journal*, Volume 2, Issue (3), pp.313-336.

Cameron, H. & Duce, C., 2013. *Researching Practice in Ministry and Mission*, London: SCM Press.

Campbell, A. V., 1985. *Professionalism and Pastoral Care*, Philadelphia: Fortress Press.

Chester, T., 2011. *A Meal with Jesus*, Nottingham: IVP.

Chester, T., 2013. *Will you be my Facebook friend?*, Farington: 10Publishing.

Ellis, C. & Bochner, A., 2000. 'Autoethnography, Personal Narrative, Reflexivity: Researcher as Subject,' in N. Denzin and Y. Lincoln, eds., *Handbook of Qualitative Research*, Second Edition, Thousand Oaks, CA: Sage Publications. pp.199-258.

Geertz, C., 1973. *Towards an Interpretive Theory of Culture*, New York: Basic Books.

Graham, E., 1996. *Transforming Practice: Pastoral Theology in an Age of Uncertainty*, London: Mowbray.

Graham, E., 2016. *Between a Rock and a Hard Place: Negotiating Religious Voices in Public Places*, delivered to *Modern Church Council meeting at Hinsley Hall, Leeds*, 5th March 2016.

Gray, D.E., 2009. *Doing Research in the Real World*, 2nd edition, London: SAGE.

Hauerwas, S., 1988. *Suffering Presence: Theological Reflections on Medicine, the Mentally Handicapped, and the Church*, Edinburgh: T&T Clark.

HM Government, 2015. *Revised Prevent Duty Guidance: For England and Wales, Crown Copyright*, [Online]
<https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/445977/3799_Revised_Prevent_Duty_Guidance_England_Wales_V2-Interactive.pdf>
[Accessed September 2016].

Hofstede, G., 1994. *Cultures and Organizations: Software of the Mind*, London: HarperCollinsBusiness.

Keifert, P., 1992. *Welcoming the Stranger: A public theology of worship and evangelism*, Minneapolis: Fortress Press.

Kumar, R., 2014. *Research Methodology: a step-by-step guide for beginners*, London: SAGE.

Lane, T. and Tripp, P., 2006. *Relationships: A Mess Worth Making*, Greensboro: New Growth Press.

Lanier, S., 2000. *Foreign to Familiar*, Hagerstown, MD: McDougal Publishing.

Lartey, E., 2006. *Pastoral Theology in an Intercultural World*, Peterborough: Epworth.

Lister-Ford, C., 2007. *A Short Introduction to Psychotherapy*, London, SAGE Publications Ltd.

MacIntyre, A., 1985. *After Virtue: A Study in Moral Theory*, Second edition, London: Duckworth.

Matsumoto, D., 1996. *Culture and Psychology*, Pacific Grove, CA: Brooks/Cole.

- Meeks, W., 1983. *The First Urban Christians*, New Haven: Yale University Press.
- Meeks, W., 1993. *The Origins of Christian Morality*, New Haven: Yale University Press.
- Moore, J., 2013. *University Counselling Service: Student Counselling Annual Report*, (Online), Available at:
<https://portal.uea.ac.uk/documents/6207125/7064797/Student+Counselling+Report+2012-13.pdf/c625619f-850a-4dd4-b276-edba5a6900b1> [Accessed July 2016].
- Muller, R., 2000. *Honor & Shame: Unlocking the Door*, USA: Xlibris Corporation.
- Newman, E., 2007. *Untamed Hospitality*, Grand Rapids, Michigan: BrazosPress.
- Pederson, P., 1995. *The Five Stages of Culture Shock*, Connecticut: Greenwood Press Westport.
- Pohl, C., 1999. *Making Room: Recovering Hospitality as a Christian Tradition*, Grand Rapids, Michigan: B. Eerdmans Publishing Co.
- Roberts, R., 2013. *University Counselling Service: Student Counselling Annual Report*, [Online], Available at:
<https://portal.uea.ac.uk/documents/6207125/7064797/Student+Counselling+Report+2012-13.pdf/c625619f-850a-4dd4-b276-edba5a6900b1> [Accessed July 2016].
- Robinson, S., 2004. *Ministry Among Students: A Pastoral Theology and Handbook for Practice*, Norwich: Canterbury Press.
- Russell, L., 2009. *Just Hospitality*, Louisville, Kentucky: Westminster John Knox Press.
- Spencer-Oatey, H., 2012. What is Culture? A Compilation of quotations, *GlobalPAD Core Concepts*. Available at: GlobalPAD Open House, [Online]
www.go.warwick.ac.uk/globalpadintercultural [Accessed September 2016].
- Stevens, R., 1995. Living Theologically: Toward a Theology of Christian Practice, In *Themelios*, 20.3, pp.4-8, Leicester: RTSF and IFES.
- Sudworth, R., 2007. *Distinctly Welcoming: Christian presence in a multifaith society*, Bletchley: Scripture Union.

Swinton, J. & Mowat, H., 2006. *Practical Theology and Qualitative Research*, London: SCM Press.

Tan, T., 2005. *Culture Shock!: Britain*, Singapore: Marshall Cavendish Editions.

Theissen, G., 1992. *Social Reality and the Early Christians*, Edinburgh: T&T Clark.

Theissen, G., 1999. *A Theory of Primitive Christian Religion*, London: SCM Press.

Ting-Toomey, S., 1999. *Communicating Across Cultures*, New York: The Guildford Press.

Trafford, V. and Leshem, S., 2008. *Stepping Stones to Achieving your Doctorate*, Maidenhead: Open University Press.

Trokan, J., 1997. Models of Theological Reflection: Theory and Praxis, *Journal of Catholic Education*, 1 (2). [Online] Available at: <<http://digitalcommons.lmu.edu/ce/vol1/iss2/4>> [Accessed September 2016].

UK Council for International Student Affairs, 2016. Facing Culture Shock, [Online] Available at: <<http://www.ukcisa.org.uk/Information--Advice/Preparation-and-Arrival/Facing-culture-shock>> [Accessed September 2016].

University and College Union, 2015. *The Prevent Duty: A guide for branches and members, December 2015*, Produced by University and College Union, Carlow Street, London, NW1 7LH, www.ucu.org.uk. Available at: https://www.ucu.org.uk/media/7370/The-prevent-duty-guidance-for-branches-Dec-15/pdf/ucu_preventdutyguidance_dec15.pdf [Accessed September 2016].

Veling, T., 2005. *On Earth As It Is In Heaven*, Maryknoll, N.Y.: Orbis Books.

Walton, H., 2014. *Writing Methods in Theological Reflection*, Norwich: SCM Press.

Ward, C., Bochner, S. and Furnham, A., 2001. *The Psychology of Culture Shock*, New York: Routledge.

Zurher, L., 1977. *The Mutable Self*, London: Sage Publications.

Statement of Faith

These are the fundamental truths of the Christian faith and believed by mainstream evangelical churches, as revealed in the Bible.

- a) the unity of the Father, the Son and the Holy Spirit in the Godhead;
- b) the sovereignty of God in creation, revelation, redemption and final judgment;
- c) the divine inspiration and infallibility of Holy Scripture as originally given, and its supreme authority in all matters of faith and conduct;
- d) the universal sinfulness and guilt of human nature since the fall, rendering all subject to God's wrath and condemnation;
- e) the full deity of the Lord Jesus Christ, the incarnate Son of God; His virgin birth and His real and sinless humanity; His death on the cross, His bodily resurrection and His present reign in heaven and earth;
- f) redemption from the guilt, penalty and power of sin only through the sacrificial death once and for all time of our representative and substitute, Jesus Christ, the only Mediator between God and people;
- g) justification as God's act of undeserved mercy, in which sinners are pardoned all their sins, and accepted as righteous in God's sight, only because of the righteousness of Christ imputed to them, this justification being received by faith alone;
- h) the need for the Holy Spirit to make the work of Christ effective to the individual sinner, granting them repentance toward God and faith in Jesus Christ;
- i) the indwelling of the Holy Spirit in all those thus regenerated, producing in them an increasing likeness to Christ in character and behaviour, and empowering them for their witness in the world;
- j) the one holy universal Church, which is the Body of Christ, and to which all true believers belong;
- k) the future personal return of the Lord Jesus Christ, who will judge all people, executing God's just condemnation on the impenitent and receiving the redeemed to eternal glory.

Appendix 4 – Questionnaires (final and initial)

Final questionnaire (formatting slightly altered):

As part of my Professional Doctorate studies, I am collecting data looking at working with international students, the difficulties they face when studying in the U.K. and the help that is available to them. I hope that this research may show ways to help international students better in the future.

If you are an international student, over 18 years old and have lived in the UK for three months or more, I would be very grateful if you would complete this questionnaire. All questionnaires will be kept in a locked box and no names will be used at any point. The data will be used for my thesis and papers. All data will be destroyed a year after my studies are completed.

Thank you very much for your help. Please return to: rebekah.callow@pgr.anglia.ac.uk

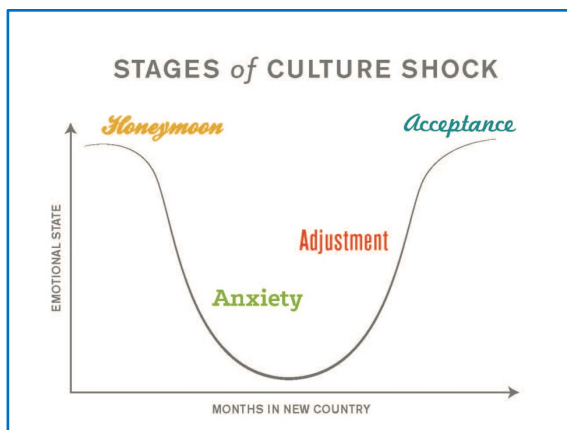
Starter questions

1. Which country are you from?
2. What is your first language?
3. How long have you been studying in the U.K.?
4. How long is your course of study?
5. Did you do a pre-sessional language course before starting your course? Yes/No
6. If 'yes', what made you decide to remain studying in the U.K.?

Questions about your experiences

In this section I would like to ask a little about how you have felt since coming to study in the U.K., particularly what has been difficult or has caused problems leading to feelings of sadness or stress.

7. What has been positive about studying in the U.K.?
8. Was there anything you were not expecting to experience when you came to the U.K.?
9. What kinds of things have been difficult? (name as many things as you would like)
10. This next picture is about arriving in a new country and getting used to it. This is sometimes called "culture shock." Please state which phase on the graph you are in:



Key

Honeymoon = "everything is great"

Anxiety = "everything is awful"

Adjustment = "it's getting familiar now"

Acceptance = "I'm more comfortable"

11. What has been the most difficult thing about living and studying in the U.K.? (you can write more than one thing if you would like; you can also describe this more in an interview if you would like)

12. What helped you to cope with these difficulties?

13. If you found something difficult, did you ask anybody for help?

Yes/No

a. If you answered "no," could you explain why you did not ask for help?

(Now go to question 14)

b. If you answered "yes," to whom did you go for help?

c. What help did you receive?

d. Did it help your situation and make you feel better? If so, in what way? If not, why not?

14. In your home country what would you do if you had similar difficulties?

15. Do you think help in your home country is different from how you received help in the U.K.? How?

16. In the light of your experience of living and studying in the U.K., what advice would you give to other international students coming to study in the U.K.?

17. In your country, how would you welcome a student from another culture?

Final questions – nearly there!

- | | | | |
|--|-------|--------|--------|
| 18. How old are you? | 18-25 | 26-35 | 36-45 |
| 45+ | | | |
| 19. What gender are you? | Male | Female | |
| 20. Do you have family staying with you in the UK? | | | Yes/No |
| 21. Have you studied overseas before? | | | Yes/No |

If you would like to say more about your experiences, please include your email address and I will contact you. Your name will not be used in any written format of the interview and your email address will not be given to anyone else.

Email address:

Thank you! Please return to:
rebekah.callow@pgr.anglia.ac.uk

Initial questionnaire (formatting slightly altered):

As part of my Professional Doctorate studies, I am collecting data looking at working with international students, the difficulties they face when studying in the U.K. and the help that is available to them. I hope that this research may show ways to help international students better in the future.

If you are an international student, over 18 years old and have lived in the UK for three months or more, I would be very grateful if you would complete this questionnaire. All questionnaires will be kept in a locked box and no names will be used at any point. The data will be used for my thesis and papers. All data will be destroyed a year after my studies are completed.

Thank you very much for your help.

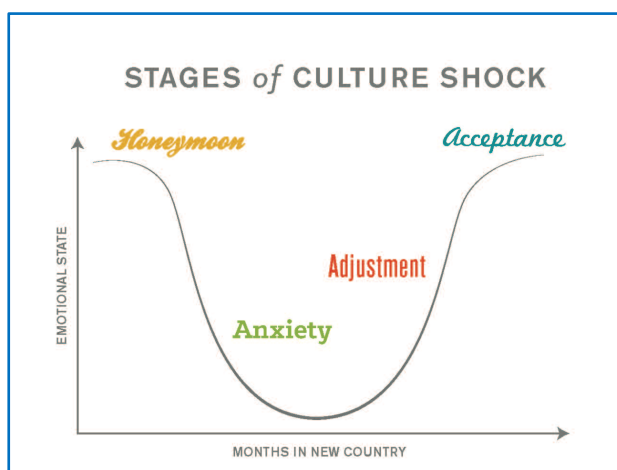
Starter questions

1. Which country are you from?
2. What is your first language?
3. How long have you been studying in the U.K.?
4. How long is your course of study?
5. Did you do a pre-sessional language course before starting your course? (please circle) Yes/No
6. If 'yes', what made you decide to remain studying in the U.K.?

Questions about your experiences

In this section I would like to ask a little about how you have felt since coming to study in the U.K., particularly what has been difficult or has caused problems leading to feelings of sadness or stress.

7. What has been positive about studying in the U.K.?
8. Was there anything you were not expecting to experience when you came to the U.K.?
9. What kinds of things have been difficult? (name as many things as you would like)
10. This next picture is about arriving in a new country and getting used to it. This is sometimes called "culture shock." Please could you put a cross on the picture to show where you see yourself in this process?



Key

Honeymoon = "everything is great"

Anxiety = "everything is awful"

Adjustment = "it's getting familiar now"

Acceptance = "I'm more comfortable"

11. What has been the most difficult thing about living and studying in the U.K.? (you can write more than one thing if you would like; you can also describe this more in an interview if you would like)
12. What helped you to cope with these difficulties?
13. If you found something difficult, did you ask anybody for help?
Yes/No
 - a. If you answered "no," could you explain why you did not ask for help?

(Now go to question 14)

 - b. If you answered "yes," to whom did you go for help?
 - c. What help did you receive?
 - d. Did it help your situation and make you feel better? If so, in what way? If not, why not?
14. In your home country what would you do if you had similar difficulties?
15. Do you think help in your home country is different from how you received help in the U.K.? How?
16. In the light of your experience of living and studying in the U.K., what advice would you give to other international students coming to study in the U.K.?
17. What advice would you give to people supporting international students studying in the U.K.?



Anglia Ruskin
University
Cambridge & Chelmsford

Research conducted as part of an ethics-approved programme at Anglia Ruskin

Final questions – nearly there!

18. How old are you? (please circle) 18-25 26-35 36-45
45+
19. What gender are you? (please circle) Male Female
20. Do you have family staying with you in the UK? (please circle) Yes/No
21. Have you studied overseas before? (please circle) Yes/No

If you would like to say more about your experiences, please include your email address and I will contact you. Your name will not be used in any written format of the interview and your email address will not be given to anyone else.

Email address:

Thank you very much for your help.

Appendix 5 – Semi-structured interview design

Interview Schedule

| | | | |
|------------|--|-------|--|
| Email: | | | |
| Code name: | | | |
| Date: | | Time: | |

Before the interview begins checklist

| | |
|---|--|
| Greetings/ introduction | |
| Verbal explanation of research | |
| Explain pseudonym/ code name so that student is confident of anonymity | |
| Repeat that they can withdraw from interview or ask to withdraw data later | |
| Chance for questions | |
| Signing of consent form and give copy if wanted (one already sent by email) | |
| Agree time limit of interview | |
| Turn off mobile phone | |
| Check sound levels of recorder | |

Questions

1. Background facts

Let's start by you telling me a little bit about yourself ...

Where are you from?

Why did you want to come to study in the U.K.?

What do you miss most about home?

Is there anything that you especially like about life in the U.K.?

2. Expectations of life in the U.K.

Before you came, what kinds of things/experiences were you hoping for?

Have those things happened?

Have you observed any cultural differences between your home context and the UK?

How have you coped with these differences?

3. Finding things hard...?

When you came to the U.K. what sort of things did you find difficult?

Out of those things what did you find the most difficult? (Can you tell me how it made you feel?)

Did you ask anyone for help with this? Why?/Why not?

Can you tell me about a time/instance when you asked for help and what happened?
(Who? What? Why? How?)

4. Help in your home country

If you were in your home country and you felt sad or had some difficulty, where would you go for help?

Can you tell me a little more about what help is available in your home country for people who don't have family and friends here to advise them?

5. Help in the U.K.

Can you tell me about what sort of people and places in the U.K. of which you are aware that are available for international students like you to go to for help?

Given that your family and friends are not here, what would encourage you to access help that is available in the U.K.?

What sort of help does your university offer if you have difficulties with studying?

What sort of help does your university offer if you feel depressed?

Do you feel able to make use of these things? If not, why not?

6. Barriers to getting help

Here is a list of people which I have thought of who might offer help to international students who are studying in the U.K. Could you tell me how you might feel about approaching them to ask for help if you were feeling sad or in trouble:

Personal Tutor:

Doctor:

Coursemates:

International student office:

Religious institution (such as Church, mosque, etc.):

Counselling service or other Student Services:

Module or Course Leader:

Students Union Advice Service:

Study Skills help:

7. Concepts of weakness

Do you think that some cultures see feeling sad as a weakness?

Is finding things difficult something to be ashamed of?

In your culture, are there certain situations that you feel you should not tell someone about?

Are there certain people to whom you should not go to for help? Why?

If a student came to your country to study, what sort of difficulties might they experience?

What kind of help would you hope was available to them?

Remember: THANK YOU & GIFT

Appendix 6 – Three poems as reflections from my DProf course

(Written at the end of DProf Summer School 2016 – End of year 2)

I had spent the whole conference feeling inferior to others, but on the final night I had chats with people that showed they were all feeling the same way. The final morning included a time of reflection and this is what came out.

Permission

Caught in a cycle
Surrounded by powerful
Words, Reasoned, Intelligent.
Uncertain and weary
Not fitting, but part of a
System and journeying
On a path of discovery.
Walking alongside others,
Recognising, perhaps for the first
Time, that they feel uncertain too.

Given permission, to explore,
Fail, recognise it isn't failure,
Write, Think, Sleep, Restore.
Weep.

Torn in so many directions.
Wondering about which one.
Somehow knowing and
Understanding, but floundering
In a wave of expression
Expressed and held back.

Permission – from those who
Have journeyed before.
To stop. Struggle. Not to be
Overwhelmed.

Permission – that my small
Contribution holds significance.
That my knowledge is
Both enough and not enough.
And so the journey continues.

16/7/2016

(Written at the end of a DProf day in October – Middle of year 3)

Reflecting on the struggles we were having with people in ministry and what it meant to “get away” from it all on my DProf days, which felt like a new kind of ivory tower...

Ivory Towers

no longer ivory towers
but a winding road
far away from the cars
that make my heart jump
aware that I'm far away
from the strains and grit
of a life and work
that led me to this study
aware that I step away
from it, looking back in
with space to breathe
not the air of a high up tower
but the fumes of a busy street
my new tower...

14/10/2016

(A piece of creative writing from a workshop with Heather Walton at Summer School –
End of year 3)

Written at the end of a(nother) really tough year when my husband was signed off ministry
with chronic stress and we were dealing with the uncertainty of work along with the
busyness of life.

Am I a desert person or a city person?

I have become a desert person

Stretched out

Laid bare

Dry. Nowhere to go

From the arid, scorching

Heat.

I love the community of city

But somehow in the midst

Of the movement, busyness,

Activity, clamour, motion

And bustle of people

I have stopped and found

I'm not in the city anymore.

So today.

I am a desert person.

Finding beauty in the colours.

Remembering,

And sometimes experiencing

That the Lord is my shade.

14/7/2017

Appendix 7 – Final Coding document

Key for Coding

Black writing = questionnaire replies

Green writing = K1 interview

Yellow writing = C1 interview

Orange writing = S1 interview

Blue writing = XZY interview

Yellow highlighted = 'I' phrases

Pink highlighted = 'You' phrases

Green highlighted = 'We' phrases

Accommodation

"I wasn't expecting that renting a house could be so difficult. I spent almost 1 months to rent a flat."

"Council tax."

"Rent"

"Finding Accommodation"

Racism

"Estate agencies behaved us as if we are immigrants."

"I wouldn't experience the same. To be honest, there is a bias here against people coming from Muslim countries."

"...when I just walk the street, they said to me bad words."

"Racism"

Expensive

"Support them materially better. Because it's really expensive country."

"High expenditure of everything."

"Living cost is high"

"Expensive."

"Expensive."

"Trying to spend as little as possible."

Time

“Managing time.”

“I learned how to organise my time so it will be more efficient...”

“Managing my time as I work and study at the same time”

“Time”

“I need to manage my time precisely to complete all my work on time.”

“Another thing that I found difficult when I first came to the U.K. is to be responsible for my own schedule.”

“Keeping track of your time, I think.”

“You’re not in high school anymore, there are not people constantly reminding you to do your stuff.”

“Plan your day wisely, what time you’re gonna wake up.”

“Keeping track of your time.”

“I learnt to use a bedtime reminder.”

“We have to spend too much time ...try to let personal lives for everybody because we just don’t have time.”

“Most stressful part... to be responsible and play your time well...”

“You have to invest your time wise.”

“I had to learn to invest my time wisely...”

“Utilise your time every week to do your grocery shopping, how to utilise your time every day to cook your meals.”

"It's really easy to starve even if you have a lot of stuff in your fridge because you're not planning your time wisely..."

Weather

"Weather"

"Weather"

"I got used to the weather..."

"The weather is always cloudy and rainy. Winter is too long."

"Weather."

"The weather in winter is make me feel upsad [sic] sometimes."

"Weather."

"Weather."

"I never used the weather forecast before I came to the U.K."

"It can be rainy, it can be sunny and you cannot really predict it."

"I learnt how to use the weather forecast."

"The weather's super simple to predict where I came from."

"It can be warm during like three and four and you go to your lecture without jacket, but your lecture finish at six, you come back and you're freezing."

Various

"I became more independent."

"Motorcycle theft."

“Police registration.”

“Strict rules.”

“Fraud.”

“Visa matters.”

“Transport.”

“Sometimes some office deal with some problems not quick.”

“In my country, dealing with problems are much more easier than here, because the rules are more flexible.”

“Bring a lot of food and shoes.”

Culture (Shock)

“...partly due to the language or culture reason which cause some people can't understand my feeling or meaning.”

“Hard to communicate with local people due to lacking of basis [sic] culture knowledge.”

“Understand the U.K. lifestyle.”

“Different cultures.”

“Experiencing differences.”

“Sharing a kitchen with other countries people. Because of cultural differences, sometimes we need to discuss how we should use it.”

“Culture.”

“I'm not accustomed to the culture of U.K. and I'm foreigner here so that I feel kind of isolated.”

"I live in a student residence on campus and most of the people there are Chinese. This sometimes causes differences as the cultures are very different."

"Culture shock."

"In the U.K., I think it's quite different."

"It's not only... a culture thing. You find the people, you find the best person, and the best way, to deal with this."

"In my country, if... if stepped people like that, they want to say like, "I want to ...you leave here."

"When I was in INTO [pre-sessional language school], we had a class of, like, cultural differences in academic, where we talked about mm, respect to teachers and, um, about, um, saying out our own opinions..."

"I think there would be a lot" [cultural differences]

Language

"The professor seems like assuming that you are familiar with all the teaching materials and they speak so fast."

"It's hard to understand what teacher taught."

"Attending classes that I find hard to understand."

"Improvement on my English level."

"Try to understand different accents."

"In many case we [international student] understand what I want to say, but we can't explain in good English. Then, if you wait our words' search in our mind, we're very happy."

"I'm glad if people speak to me."

“Language.”

“Accent.”

“Language.”

“Language.”

“Language: too difficult understand.”

“Communication.”

“Language barriers.”

“Accent.”

“Sometime [sic] I can not [sic] understand what professor is talking about.”

“Most of time I can’t catch up with them.”

“Confidence to participate in class even though my English is good.”

“The logic of local people hard to understand.”

“Language.”

“Communicate with the society.”

“They speak very fast.”

“Accents.”

“Speak slow and try to understand their situations.”

“Language.”

“Communication method.”

“I think British English is more clear than American English. Also I like Harry Potter.”

“Communication.”

“Language.”

“English.”

“Language.”

“Language.”

“...partly due to the language or culture reason which cause some people can't understand my feeling or meaning.”

“To talk about more topics with native persons.”

“To talk to a native person more than 5 minutes.”

“Language.”

“I learned how to cope with in a foreign language.”

“Sometimes I cannot understand the teacher totally.”

“Need a long time to improve the express and talk in English.”

“Language.”

“Communicate with native speaker.”

“Really quick speaking speed.”

“I can always ask people even if it's not correct English.”

“I can speak English more...”

“When I ask for help in my country, it is more convenient for me to understand when communicating my friends and tutors.”

"I felt hard to express my feeling and ideas sometimes."

"Not many chances to speak English."

"try to communicate with British people."

"They are speaking fast."

"Accent."

"Understanding local English (informal expression)."

"Hard to communicate with local people due to lacking of basis [sic] culture knowledge."

"I can feel native English, as long as make effort to speak with native speakers."

"Lost in translation. You can not express yourself 100% since the direct translation might not worked."

"Because I can't speak clearly with English."

"Local students speak in a high speed."

"Accents."

"Different languages."

"Language."

"The slangs [sic]"

"Language."

"Because my English is really bad. I have problem to communicate with them."

"People speak so fast."

"Language."

“Language.”

“Language is difficult.”

“Language.”

“Language.”

“Understanding different accents.”

“Express my ideas accurately in English.”

“If I ask for help, I have to speak in English but I’m not good at it.”

“Especially because English is your second language.”

“I can’t understand.”

“I am scared because my English is not good.”

“When I go to supermarket and I want receipt but they couldn’t understand my pronunciation.”

“I don’t know that English, I don’t know that in English, I don’t know in English, I just know in Korean.”

“I can’t read.” [this was talking about when she’d run out of energy]

“I can’t listen any other speaking.” [ditto]

“We have in our language, we have impolite, polite expression.”

“When I came first to here I’m worried about people talk to me.”

“I feel like, um, I have pressure on language skills improvement.”

“Because of, mm, because English is not my first language I think it limit many ac... opportunities.”

"I get used to the way people speaking here..."

"...so as the first few months I didn't talk much..."

"So, you couldn't get your feeling or your point well..."

"...but I kind of, I'm more of taking in information than express myself..."

"I was not so confident with my spoken English."

"I just, oh, really doubt my ability to speak English well. I couldn't speak English, er, w..., with, er, er, the, correct grammar."

"...at the very beginning, I took it as a way to practice spoken English and, after then, I, get more than that..."

"...first of course I want to improve my English..."

"...we... though we can understand what teacher speak in class, it [laugh] really take us a long time to get used to people speaking on the phone."

"And also the language, I think, the, though maybe a professional, oh, cos maybe they're not bad at English..."

"I'm also not confident with my English, so I had really, I was not sure whether they are, were willing to help me, or they have the patience I expect to help me..."

"Yeah... So, when we turn to help usually if we try, er, we should contact on the phone first... Right? But, oh, may... though, the service may, ...not, er, they may speak with local accent or not so slow enough for us to understand, to follow."

"What I feel really, oh, ...maybe I myself didn't realise, ...so before I realise [word?] I had a time even when I couldn't speak well."

"So, that leave me not willing to speak in case I make mistakes, in case I feel embarrassed."

"When you tell, share this, tell this with others, if you are not confident with your English, you can't explain yourself well!"

Food

"I got used to the food..."

"Missing home food."

"Terrible food."

"Eating habits."

"Food."

"Cooking."

"Cooking."

"Bring a lot of food and shoes."

"I don't like meals very much in cafeteria."

"Food."

"Food."

"Food."

"I can cook for myself."

"Food."

"Cooking."

"Food."

"Food."

“Cooking.”

“Food.”

“Food.”

“Cooking.”

“Food.”

“Milk tea sick.”

“Food.”

“Missing food from my home.”

“Cooking.”

“I don't like any bread.”

“Everyday [in South Korea] I eat that food.”

“When I came here... if I finished at meals... when I came here... “Oh, I have to go now?””
[misinterpretation of waiters clearing the cups away]

“But I have to eat.”

“How do I prepare food?”

“How do I avoid starving?”

“What I will cook.”

“What else do I miss about it [home]? The food!”

“If you walk into a family and they are cooking ...someone will say can you come in and help...”

“We have a very strong culinary culture, very diverse, very healthy...”

“What time I have my lunch or dinner...”

“It’s past your hunger time, but you still stop in the library or something...”

“It’s really easy to starve even if you have a lot of stuff in your fridge because you’re not planning your time wisely...”

“I would say, um, for example, right here... what attracted me to the World Café... was the international food [event]... I think.”

Listening

“Listening.”

“Please listen carefully their voices.”

“When I was upset, they listen to my problems and suggest me to solve it.”

“I don’t like [going to a counsellor].”

“I think they [older people] can understand my problem.”

“You talk and that person just listens?” [explaining the concept of a counsellor]

“...the image was like you’re telling it to someone who looks very mysterious, and you say blah-blah-blah...”

“...every time I find, er, difficult, no matter in like spiritually or um, practical things in my life, like can’t finish dissertation, or things like um, worryings [sic] about er, jobs, something, I would talk to her [a church leader].”

“And, I feel... Also, I would feel, I would worry that if that’s not, well, um, whether they would want to listen to that...”

“It might be, just, you talk and he’s [another impression of a blank face on the counsellor].”

"I feel like you're telling it, well, in my head, the image was like you're telling it to someone who looks very mysterious." [about a counsellor]

"When I ask for a favour, when I asked them to listen to me, ...they were there for me."
[Friends]

"I think all of us needs to be listened to more."

"I do think that sometime [sic] we could stop a bit, calm down, listen to each other."

"I think that there's a, as a society, a community, as an intellect, um, um, stopped once in a while, and, spend some time, er, listening to the members of it."

"I'd tell it with my best friends."

"There are free lines 24 hours available for you. But [laugh], I, I didn't know this until quite a long time later..."

"Even myself, I, ...I didn't turn to other helps. Er... er, so, I, I there did like that counselling service available."

"Counselling service? Er, okay, ...just... but I need to know them available first."

GP/Doctor

"...then I mentioned this, then at that time GP re... reminded me, maybe it, it, you, you should think of your mood condition..."

"...because I... I have the, the, for my mental health problem... I think that my GP was first person I turned help to..."

"...GP reminded me, maybe it, it, you, you should think of your mood condition, maybe it's related to the, your anxiety, your depression, rather than you really have this physical problems."

"I haven't got new friends, er, so, it's, but I became more, er, positive to deal my things. I tried to contact, er, I, I contacted my GP to seek the psychological help..."

"I don't know if I have, I not feel well, I should go to a medical centre to make appointment to see the GP first..."

"And now I was under that, that kind of treatment... and I think it works for me."

"After I have the diagnose with depression in Medical Centre, they. I did went to... I did go to Dean of Students to make the psychological appointment..."

"Until I happen to talk this with my GP, because I felt unwell about my heart." [physically; XZY went on an ECG machine for 24hours]

"I... everything I share will be confidential. All, all my, my data, my, I, I can tell everything without afraid of the judgement."

"After my GP diagnosed... depression, I still didn't accept it."

"I'm quite fortunate to have never really used those service or rely on it too much" [re Medical Centre]

"Yeah, I did find the Medical Centre and the doctors they really helpful."

"I think U.E.A. also provides the services for mental health problems."

"In the Medical Centre are specialised and they have trainings to do, how you say?, investigate your emotions, your feelings and your mental health. But it's also the feeling that you're being treated, that you're seeing someone who is professional, also make you feel better."

"It's like a magical place that will effect ...the moment you walk into the Doctor's office."

"If I go to that hospitality they think that I'm not mad" [and so therefore she wouldn't go to a Doctor, because doctors are for if you're mad]

"I don't need to talk with any doctor."

"Well, I don't know, maybe, it depends, it depends on how much time I, I need to wait before the appointment." [as to whether he'd use the GP surgery]

Studying

"I felt like I had equal chance and opportunities."

"It is difficult for me to study."

"...the teaching strategies here encouraging more independent study which is quite helpful for future development."

"Chinese teachers are so responsible for students' study. Quite care about details. Good but they sometimes care so much that independence hard to be cultivated."

"Coursework."

"The teaching methods."

"Understanding lecturers."

"The professor seems like assuming that you are familiar with all the teaching materials and they speak so fast."

"Attending classes that I find hard to understand."

"Keeping up with deadlines."

"I have learn [sic] some many structures about how to do a good presentation."

"The amount of reading."

"I do my pre-sessional English course here because I'm going to study at U.E.A. I didn't choose the UK only for pre-sessional course."

"deadline."

"How intense of the course is."

"Writing essay."

"Writing essays."

“New academic environment.”

“It’s hard to understand what teacher taught.”

“Group work.”

“Proofreading.”

“Using academic words in essay.”

“Being adjusted to a new style in classes, for example seminars.”

“The knowledge that I learn in University are useful, and the school have support the student a lot.”

“They have open mind and I am feeling free to contact and discuss.”

“We don’t have the, I think, we don’t have the culture of, to, um, compete.”

“I thought it would be a good idea to come to U.K. to study.”

“Sometimes I think we would hesitate to talk about our opinions.”

“We’d rather, well, um, just talk and don’t have a result of someone’s better, someone’s um, worse or something like that.”

“If you can’t... if you feel your answer is not correct enough, you would hesitate to... say it, because you know there would be one correct answer.” [in China]

“We just, um, like, um, share opinions in, maybe, in an order...”

“They will give you advice... about how you are constructing this, where you could improve...”

“I think we don’t have, we don’t like to have the sense of threatening of not being able to talk...” [Chinese students]

“But here, I think it’s not so strict about right and wrong.”

"I was in a group with, um, with Japanese students and we found it's quite similar between, among us. We, we, when we were in school in our own countries, we would, like expecting the correct answer from the teacher..."

"When we are in undergraduates, our tutor is not like one to one or one to several, it's a, one tutor might be a tutor of the whole class or even then, even, more than, maybe about 100 students."

"Even if I think that I've got better rubbish than them [laugh] I couldn't have the courage to say it, to say it out."

"...although sometimes I, I hear the students say, I thought, 'Oh that's rubbish! If I'd got that opinion, I won't have the courage to say it!'"

"I mean, if you have a, if you think I'm worried about getting a distinction or something, people will understand."

"Maybe it's not so hard as I have thought about, but still every time when I um, struggle to understand something I feel quite, it is quite, ...frustration?"

"I think we [Asian students] would hesitate to talk about our opinions."

"I think, I find British students, and maybe students from U.S.A. or other Western countries... they don't hesitate to talk about their opinions."

"How do I revise wisely?"

"If you are struggling with your studies at U.E.A. and it's a repetitive loop, you feel bad and you don't want to do your exam, and that makes you feel even worse, it's a repetitive loop cycle."

"I don't think when I came here doing well in academic is not like the biggest problem."

"you have a better education system than what we have in our country."

"We felt really good about the academic and environments and life in general."

"To an extent I feel like people in this country are more well educated."

"I will ask her for favour, especially during my coursework busy period."

"In Vietnam, we are still trying to build the first base of our science, technology and education system and we're trying to get better."

"If it's necessary to actually contact the module or the course organiser I'd be happy with..."

"It's not that you're asking someone to answer the question for you, and you're just copying their reply. But it's more about getting an idea of what you want me to do, what you want me to put down in the coursework..."

"You don't have a constant mock test anything to remind you to stay grounded and keep track of your study."

"You're not sure if you're understanding what are the lecturers or the seminar leaders or the professor is trying to convey correctly..."

"I've asked many British friends here to help me with coursework ideas..."

"But the thing is, we don't have enough time to get used to it."

"In China, we write in different ways. Of course, we write in different language, but the way we write essay is quite different than from here."

"I think the two things, for the study, how to write essay..."

"...and we, er, not, just... mmm, we spend less, less time on self study." [in China]

"Just after we arrive here, we need to write a western style essay ...as soon as possible."

"I think, er, for my major, because it's [name of course], most, all my coursework are essays, so for me, I, I contact the Dean of Students to consult how to write essays..."

"...in China we, we listen more to teachers than we discuss."

"you can make appointment to consult how to write essays, how to avoid plagiarism..."

“So, ...it is, from this perspective, I think should, like the University here, should provide more... lectures or just something like the teachers mention this...”

“Just most of the time we even have... at right time... most times we just discuss the study...”

“I want to get a Masters degree here...”

“...though I forgot most of what her taught in those weeks, but that I remember...” [about it being normal to struggle and to ask for help]

“The teacher leave a lot of time for us to, for self study, and, but I, at the beginning I didn’t know how to do it well...”

“And they provide the, the, how you say that? ...the, oh, teach us how to search information...”

Location

“Traffic.”

“I like the approaches of people living in Cambridge.”

“I just love this country.”

“I use Chinese GPS.”

“Environment.”

“I got lost in the U.K.”

“Smoking in public area.”

“Not having saunas.”

“I like the school, wonderful the places.”

“In my country there is no orange light. Everywhere they has white light.”

"I am Korean so I want to go to Korean market."

"One thing I really like about life in the U.K. is... just one thing?"

"I think most of those people, those places I know are located in Norwich at U.E.A. itself."

"I, I guess it's a quiet atmosphere around in this city."

"Well, a small and convenient city, I guess."

"I, I think I prefer U.K."

"But the university is quite different from what I imagined."

"I feel... I think I like, I might like U.K. better than other countries."

"I don't know what it looks like."

"...but I came to U.E.A.'s library and the buildings. Oh, I, the first time I saw it, 'Oh it's like a factory!'"

"I like Norwich."

"I find the city is quite quiet and clean."

"I expected this and, I, I thought it should be beautiful."

Community

"I can meet new friend more..."

"You get more opportunities of getting to know other cultures from other countries."

"...in U.K. we can't get so many suggestions from parents."

"Loneliness."

"I'm not accustomed to the culture of U.K. and I'm foreigner here so that I feel kind of isolated."

"Leaving all my friends and family back home."

"Homesickness."

"Yes, they helped me a lot. At least, I felt that I am not alone here."

"Yes, coz [sic] in Hong Kong, we can find our friends in an easy and convenient way, but it may take quite a long time in doing so."

"I don't know how to be friend with local people."

"Encourage more British students getting to know internationals."

"Yes, I felt more comfortable when I felt I'm not lonely."

"I think British people are really friendly and polite. So when I ask some question they usually said to me very clearly and polite."

"Separate with [from] my family."

"To feel that I am not alone."

"Living alone."

"So homesick."

"I suggest English is better than own people."

"British people's personality (not very open to others)."

"Build a real relationship with them, not just asking how are you and greetings."

"I know some Chinese people before I came from internet."

"Walking out of my comfortable circle."

"Fear of getting to make foreign friends. Stuck in the comfort zone."

"Living far from home."

"It [talking to family] makes me feel that I'm not alone."

"The people I have met."

"In China people would keep a distance."

"When I did homestay last year, host family were not very open to me. I felt very cold and sad atmosphere."

"No Finns."

"I would say the community there."

"you need to take some time to like get to know them and have it open up."

"In the U.K. if you want to do that kind of support to people [cooking and helping out in the home] you have to ...kindly ask them, 'Can I do it for you?'"

"One other thing that I like about life in the U.K. is that I have found the people quite welcoming."

"Having a strong sense of 'munity [sic] sort of ground you, make you, keep you excited, doesn't make you feel, 'Oh my life's so boring.'"

"I mean, the politics can change but the people here are quite welcoming."

"It's harder to find yourself feeling lonely" [if you're with friends].

"So, what you can do is, um, if you are studying late in the library and you feel a bit lonely, bored and sad, you can come down there, knock and they will open the door and you can like... and, let's say, spend time talking to each other, yeah, eating, drinking tea, eating biscuits, get to feel better."

"To be honest, er, even when your family and friends aren't, like, here with you physically, I, um, they can still be aware of, like, what is going wrong with you, um, like emotionally and mentally. Er, and they can urge you..."

"In Vietnam, it's a lot about community."

"It depends on your luck to be honest, but the people here in general are quite welcoming."

"I would say, here, it takes a bit of time to build a relationship with somebody."

"I need to reach out to a, a far, a distant relative, a distant friend I haven't talked to for a while."

"I've made friends who are also from Vietnam."

"In here [the U.K.], it takes a bit of time to build a relationship with somebody, build with somebody that you can trust."

"I think that people on their own need to learn the extent of the feeling as well."

"They urged me to go see my friend at INTO to ask for help when I was feeling emotionally unwell and a bit depressed."

"Another thing that I find in the culture of Vietnam and the U.K. is I think it'll probably be it's the sense of community."

"I think there are many ways out there to make people feel they are not alone."

"To be honest, I have no idea what my neighbours are up to at the moment."

"We [in Vietnam] have a very strong sense of community."

"So I ask my housemate, 'can you wake me up at 3 in the morning?'"

"In Vietnam, the local and international bond together better these days, is ...social networks."

"I think like, earlier, er, I said about, er, the contrast between like community and personal..."

"My friend, back in INTO, he is very considerate, and he sent me a text just to make sure I was feeling OK and everything..."

"Sometimes it's a bit too much about community about the society around you and people forget about thinking about personal feelings and personal problems."

"Sometimes you ask, I ask your friends, who like, 'Could you like go to the city centre with me, go shopping with me?' Um, if it's much better to go with somebody, it make you feel less lonely, make you feel happier, and ...yeah, emotionally... well."

"In Vietnam, it's really easy for people to jump into what you're doing and give you a hand..."

"Sometimes I ask your friends, 'Could you like go to the city centre with me?'"

"What I feel like is that it take people a bit of time to open up in the U.K."

"I would say, I learnt to cope with that by making a lot of international friends."

"I'm far away from home but not that far away from home."

"I went to Church a few times, because there was a Church based very close to the house I was living in last year."

"I called my parents."

"Even when we have a very good set of community and everything, it ...doesn't guarantee you that you can always have someone to community or have someone to take to."

"When your family and friends aren't here with you physically, I, um, they can still be aware of, like, what is going wrong with you."

"In Vietnam, people can be a bit more open faster."

"I think that they are very kind."

"I have any chance to talk with the other peoples."

"I can find any other community for activity."

"I don't have any religions."

"I need to have some knowledge of that person."

"I remember when I was in INTO they talked about they dealing with, like when you feel homesick or something..."

"And [I miss] my church when I was in university."

"I feel that I need to know that person is a, like, he's a good one..." [in order to go for counselling with them]

"because I feel, like, it's difficult to trust them."

"...like when you feel homesick or something."

"I got chances to know some local people."

"Here I find ...there's a pleasant distance among people."

"I, I... absolute stranger..."

"...your friends, we have similar experience... have similar, similar values..."

"I think we still stay in our own circle."

"I happen to find World Café."

"But I, but we, even with Chinese students, we don't spend a long time together..."

"I should force myself to go out to contact with more people."

"...it would be easier for them [friends] to understand you even better than your parents."

"But I, but we, even with Chinese students, we don't spend a long time together, only most time we are just in the classroom..."

“...because they, we are of the same age ...and we know each other, well for long time... they can be trust [sic], and familiar, yeah... Er, quite a comfort...”

“Because, we only met each other in class ...and we didn’t have more personal connection.”

“So, you can contact them on the phone but, um, a, a friend beside you may provide more help you need.”

“I made very good friends.”

“But that lonely feeling, or that isolated feeling, you need, can only bear it myself.”

“Partly because we may feel easier or more comfortable to speak Chinese, er, but there are other reasons. Maybe we are not so sure how to make friends with the foreign students.”

“So, like, we don’t know how to make friends with them, so, like, er, if they are no, er, active or outgoing enough, we may not, er, make step first...”

“...seems I, ex ...except from my social activities with er, Christian friends, with activities like World Café, Word Alive, I didn’t take any activities held in the university.”

“...I think at the very beginning the religious institutions may not be our first choice.”

“For a lot of Chinese students, we, I think we still stay in our own circle.”

“...so, most of time you keep in touch with fam... family members or friends in China.”

“And, for, normally, just seems, mmm, except from your friends, your family, even your colleagues, they just spend, or your classmates, you just spend time, fixed time with you, you don’t have more interaction in your life. So, everyone... seems no one care you too much.”

“...you felt like you far away from your family, your g... good friends in China, so, and you haven’t found new friends here, so that period is quite a lonely time.”

Expectations back home

“Chinese teachers are so responsible for students’ study. Quite care about details. Good but they sometimes care so much that independence hard to be cultivated.”

“In China people would keep a distance.”

“Yes, in my hometown, if I ask for help, some people may ignore me. However, people are very nice in here.”

“Just one thing, when I carry heavy things in U.K. the local people would help me. But, in my country, they wouldn’t.”

“I don’t really have such difficulty in my country.”

“In China people don’t regard mental health as important thing, and universities don’t provide much help to students.”

“I don’t think they could provide good English speaking service...” [back home]

“I think they might have classes in English.” [back home]

“I don’t know, it is available, but it’s not very... you couldn’t trust them very much...” [tutors in China]

“If you can’t... if you feel your answer is not correct enough, you would hesitate to... say it, because you know there would be one correct answer.” [in China]

“I was in a group with, um, with Japanese students and we found it’s quite similar between, among us. We, we, when we were in school in our own countries, we would, like expecting the correct answer from the teacher...”

“When we are in undergraduates, our tutor is not like one to one or one to several, it’s a, one tutor might be a tutor of the whole class or even then, even, more than, maybe about 100 students.”

“When I was in China I am not very... my friends and I, now I have this experience of being organised.”

"When I was in China sometimes I feel easy to be disturbed." [meaning, people were often there, getting in her way etc.]

"...in China, you could never make sure someone tell you the appointment."

"I'm afraid very limited." [help for international students in China]

"I just want this pass, and not real help to get this person out of this." [S1 sees how tutors feel about helping students in China]

"I feel like my family, I think they feel that they have that, that kind of tradition of thinking someone should be strong."

"In Chinese culture tradition people think a strong person should ...never cry or never have this weakness things..."

"I, I think, in, in our society people expect students to just go to the university, graduate and nothing happens..."

"I mean, there will be no problems, and they just study."

"I, I seldom see international students walking with a Chinese student in my university cam-, on campus."

"I don't know about, about Bri-, what about UK. But when I was in China I heard of many of my, well not many, but some of my friends, when they feel depressed, they would hesitate to talk to their parents."

"...because I, I feel they [counsellor in China] have close connection with my tutors and they would talk, tell them my situations [sic] to them"

"I know the international students come to China, they don't, their Chinese language level could be worse than if other international students go to U.K."

"We all lead a random life so we plan to go to somewhere and, yeah, the next day we book tickets and the third day we go."

"And also, very, quite hard to make, make Chinese friends I guess." [for international students in China]

"I haven't seen like international student union or similar things."

"I don't think it's [help in China] very professional."

"In China, we write in different ways. Of course, we write in different language, but the way we write essay is quite different than from here."

"...and we, er, not, just... mmm, we spend less, less time on self study." [in China]

"...in China we, we listen more to teachers than we discuss."

"so, didn't tell them the, how I have been feeling all the lonely feeling..."

"And also may not be so professional, because we [have?] such a large population..."

"Like, er, actually we will seek advice on internet, we'll suggest not to refer to the party, or religion or age or other things when we first meet people here [the UK]."

"We just want family in China to know that we're all fine, we don't want them to worry about us, so didn't tell them..."

"I'm not kind of familiar with, er, social care system. I know there are place, er, ...for the... orphans [in China]..."

"And like pe..., parents more prefer us to have a stable job, stable income, prefer we have work in the government office, or the, have the jobs with the, have social status..."

"It's, it's the social workers, er, er, prob... er, to find them, to provide help for them..." [orphans and disabled people]

"So, er, like in China, seems everyone predetermined to be strong, and it seems it's barely for men that they be kind of weak..."

"I was under not only the study pressure, but also the pressure from the finance and from my marriage relationship..."

"Not like in China, we live a life more prepared in advance by our parents, or thes..., the social expectation... than live, living our life with our own, mm, design."

"Yeah, if we have some [laugh] sad feelings, or feel unhappy, feel depressed, we'll not turn to doctor for help first."

"Er, you know she, ...'you are mad, you are husband, you shouldn't be so weak, or shouldn't show weak..."

"Just seems we have a heavier financial burden." [in China]

"[Laughter] The least priority, I think!" [priority put on mental health in China]

"...in China, we still most, er, we see, it's better in the mainland, than the inland, we seldom see any foreigners, so most of us still the local Chinese, we, we don't need, we don't have the religion, or the racial, or topics shouldn't mention."

"...but we didn't, actually had experienced the real life a lot. We lack that experience. We lack the mature selves to deal with the life problems."

"Er... I ha... I have to mention... my relationship with my... even my wife she, nowadays still didn't, doesn't take my mental condition seriously."

"Even I'm, I sometimes just if there's general consultation about the study, never tried to consult for the mental help. Because, er, it may reach the culture difference, we Chinese didn't take, doesn't take the mental health seriously or equally."

"Yeah, so, ...though there aren't these sensitive topics you shouldn't mention, but seems... there is no need to share this with them, and if anyone will share you may not get what you want from them ...because, you may think they don't care about that, ...me..."

"...and if I think, my wife also has this kind problem, oh, even my Mum..." [depression]

"Not because we are not willing to make friends with them [non-Chinese people], as, maybe, because we, in China, we seldom meet foreigners, we have little experience with their culture..."

"Sometimes it's a bit too much about community about the society around you and people forget about thinking about personal feelings and personal problems."

"When I went back home my parents were like ordering me..."

"...life in my country, everything is more dynamic..."

"I mean, in Vietnam, and the U.K. as well, people are living in an age of technology..."

"we have a lot ways to stay disconnected from people, stay on our own island of the mind."

"I think that it's not really hard for foreigners and international people to find friends, to stay connected in Vietnam."

"In Vietnam, we have a very strong sense of education, so students are expected to be studying hard."

"they just pass your problem, um, as a small or trivial problem..."

"in my culture ...people sometimes you feeling sad, feeling depressed as weak, not good enough..."

"it's not hard to build some relationships in Vietnam."

"in my country it's really easy to figure out, 'Oo', what your neighbours are up to..."

"In many Asian countries... so you, y'know, expect to become like a good citizen, do well in your job, in your study, er, work hard, benefit society, um, build your family, y'know make your family happy, so you make society better..."

"in... many Asian countries, even, even when we have a very good set of community and everything, it's not, it doesn't guarantee you that you can always have someone to communicate or have someone to talk to, er, when you feel lonely, or when you feel sad, or when you feel a bit, er, down or low."

"In Vietnam... it's really easy for you to, like, get to know them quickly and they can invite you over for a party, um, a family gathering, a community event..."

"In my country, people can be very aware of what is going on with the neighbours."

"In my country, people can be a bit more flexible."

“What pushed them to do that is, I think, y’know, the expectations of society, the pressure, and everything...”

“In Vietnam, it’s quite dynamic and people will be open and welcoming so it’s easy to share your problems.”

“We... sometimes some people say ‘I’m sorry’, but it is not common in my country.”

“When we meet older people we have to express more polite.”

Expectations of studying in the U.K.

“I think I would not have had the same good experience...” [if remained in home country]

“I came here for a short time and I thought that everything would be temporary. Thus, I tried to enjoy as much as possible.”

“I didn’t expect to serve God in the way that I am now...”

“...I would like experience anything I can...”

“By confirming what I thought it right to enhance my confidence.”

“...but meanwhile, I have the, the, the pressure, that I have come here to, it’s so far away, to, um, to study.”

“I think I should have the equivalent result of my, of my study, of my, of my life here.”

“When I heard people would plan for next year’s holiday, during that exact time and book all the tickets, I feel, ‘Oh! That’s incredible!’”

“Sometimes I feel stressed that I don’t want to do anything and after this I feel more anxious about I have to do things. [Laughter]”

“Wherever I am, but since I’ve been in the U.K., I’m not just having a degree in my homeland. I, I came all the way here, so I’m supposed to have, to um, to have more on this, these things...”

"I didn't have it that have an appointment with someone and plan it many days before that."

"And new worries about how can I get the volunteering thing started. [Laughter.]"

"That's more than my expectations because I thought maybe I'm going to be in ...my little circles."

"I do think that independence would be a big struggle for me when I came here."

"Before what I expected and I found even what I didn't expect."

"Before I came to the U.K., the experience that I was hoping for the most would probably be success."

"I would say to some extent I found what I expected."

"I never imagined about that."

"I know it was, it's different, but I had no idea how different it would be until I came here..."

"Not like here, I see a lot of people working for charities or even do the volunteer work."

"I want... mmm... maybe, um, I want to, er, know, er, experience more about the Western... er, education system..."

"Or the Western people I've met, know better what they want to have in their life."

Trying

"Deal with obstacles by yourself, without your family to help you."

"...enjoy this difficult but meaningful time."

"Try to solve it by myself first."

"I can deal with it firstly. If I can't I will ask friends."

"I know what I need and should do."

"Mostly I could find answers to my questions and that made me relax."

"I just started getting used to them over time."

"I can resolve myself."

"I'm quite shy people and I can always find a way to solve problems."

"...although sometimes I, I hear the students say, I thought, 'Oh that's rubbish! If I'd got that opinion, I won't have the courage to say it!'"

"I think I try to, um, I, well I try to, in myself, I tell myself about, um, what might be better for myself."

"...not have too much emotions and not to be too easy to, to be influenced by things so that you might be sad."

"Because I n... I had, um, because I know that there was something that I could do from now..."

"That's more than my expectations because I thought maybe I'm going to be in ...my little circles."

"I urged myself to make earlier plans."

"I try to..."

"I dunno, I just, I've learnt it, bit by bit..."

"I go to see my advisor. Once I said I feeled [sic], I felt anxious about what I'm, whether during this year I could be..."

"They had some files and I read them and I might know how to do it."

"I try to remind myself of this, of this difference."

"Taking part in things that I would be interested in and start from there."

"I try to convince myself that, well I know it is right that I should, ac... mm, practice to have more confidence."

"But first time I try to solve it myself."

"I already say I want to solve my problem by myself."

"My problem and I know that."

"Personal thing? I'd sort myself."

"I think it is not helpful because it is my own problem."

"I tried to used [sic] to it..."

"I'm not a kid or any child..."

"Everyone did like I am."

"I... I didn't know how to deal with them properly, just tried to ignore them [problems] but it didn't work."

"Now I look back on the experience, actually, I, um, I have to admit I was, ...I'm not strong enough [said with smile] to deal with all the things."

"So I just tried to solve it... by myself."

"And I should accept it than try to solve it."

"They, so, we, lack courage ...to go out to try."

"I had to motivate myself."

"I would say, I learnt to cope with that by making a lot of international friends."

"When I came here I had to remind myself..."

"I learned to do exercise."

“Well, one thing I learnt is to do a lot of stuff on my own.”

“We have to be responsible for our emotions.”

“I think that, er, each of us need to be, er, responsible and take care of, of our own, um, emotions, wellbeing...”

“I had to figure it out.”

“Sometimes there are things that you think that it’s just better if they stay secret and get forgotten one day.”

“I realise I need to talk to somebody.”

Struggle

“Overwhelmed.”

“...also I feel, ‘Oh, am I able or capable to, to achieve this?’”

“Some things are, is felt a bit difficult for everyone. I mean, if you have a, if you think I’m worried about getting a distinction or something, people will understand...”

“But if someone is worrying about passing who would feel, if you have worked hard, then you won’t have that worry...”

“We would worry quite a lot...”

“I would sometimes feel anxious that I have to do things...”

“I feel not very comfortable maybe...”

“I think it would be quite difficult.”

“And also something I don’t need to worry before I have, before I have had idea about like future or something.”

“Otherwise I think it's quite hard to talk.”

“I'm not crazy.”

“Before I went to Spain [on holiday] I was in... slump?”

“I have a very... I have a friend who tends to feel sad.”

“I sometimes I have to, sometime I have to stop and think, ‘Oh, I'm thinking about the bad stuff again, I'm pulling myself down. I'm pulling my feelings down again. I need to stop. I need to, er, I need to get out of my room. I need to go to the campus. I need to go to my lecture. I need to talk to this close friend or that close friend in particular, who I believe can get help.”

“I was feeling particularly low last year.”

“I think sometime [sic] I have to consider I have to be a bit mindful about my emotions.”

“I made a mistake, sometime [sic] I think, ‘Oh God this is horrible I just did!’”

“I, for example, like sometime, not everybody can bare the negative feelings.”

“How do you, how do I know what I'm doing well?”

“Afterwards I think that should have stayed secret forever.”

“I may not... willing to tell the people I'm not familiar with, I not trust enough, to let them know, I have depression.”

“I think, mm, for my personal experience and my observation of other Chinese students, I think, er, we all experience that kind of, mm, er, hard time...”

“Really! I, I'm serious... because, even like my own experience, even myself didn't realise it until I diagnose a few months later...”

“...that in China, a lot of people depr... have, may have depr... mental problems...”

“...well, until a few months later and I think, ‘Oh, yeah, it...’ [nodding] ...it's very, indeed a problem for me...”

“Er, not ashamed of... Just, er, you really f... feel, what? ...feel no confidence, really doubt yourself.”

“...but I think that the mental problem is, is not an easy thing to solve.”

“Before I came to UK, I, I thought I was a person easy to get used to, adjust to a new environment...”

“...a lot of people have depression problems, but I don’t think many of them realise it...”

“I may feel, er, er... notice that I may not sleep well.”

“Even after I diagnosed with depression...”

“Last summer I kind of lock my... lock myself in the house for more than two months.”

“But then I thought that I should, after a few months, I thought I couldn’t live this way anymore...”

“...to realise, ‘oh, I did have this problem...”

“Because sometimes you, [small laugh] you do not ask others to know that, it may not a, a good thing want us to know. Or you maybe feel a little ashamed to have this kind of problem at such an old age! You are already an adult, experience a lot, but you still can’t have, have the, er naïve problems!”

“...but then, after I realise I have the depression problem I, I talked with my Christian friend...”

“I didn’t realise, I just know I had these physical symptoms, I may need some painkillers...”

Help

“I didn’t need any help”

“Honestly, I would rather tell nothing but let them to experience their own, after that, I will do every helping hands as I can...”

“I think people in both country are willing to help other people.”

(Help not successful)

“I might not ask for help, or very limited people I could get help from.”

“Didn’t have adequate support.”

“I have no idea about who can help me.”

“Sometimes I don’t know who and where I should ask for help.”

“If I’m feeling sad and depressed myself, I don’t, do not think it would be a good idea to vent all that to him [a friend who is low himself].”

“If we come together [with friends who is also depressed] we’d just double, triply multiply the negative emotions and make it even worse for us.”

“Not everybody can bare the negative feelings that you vent out to them.”

“How do I cope with that?”

“Sometimes you feeling sad, or, feeling depressed as weak, not good enough, if you’re not like able to cope with all this pressure it leave like a really good member of society, you’re weak, you don’t really deserve help.”

“I think they can’t understand totally my situation.”

“I think, it’s not a... people don’t think it is, it is a thing to w... to help students with their problems.”

“I just feel like... mmm, no, I feel it’s [advice] different from... from an older person.”

“But if it’s someone my same age in student union I would feel... [laughter]”

“but if it’s the same age I would feel less helpful, also I can’t trust to, I think, I can’t trust them to talk, if we talk about personal things...”

"Oh, I don't know what they... what they do. But, personally I wouldn't want to talk about my, um, personal feelings to a, someone in a same age with me but I don't know."

"It didn't help because I still feel worrying quite...! [Laughter]"

"I'm afraid maybe very little help could be available."

"...sometimes we need to move step first. We need ask that we may get help, because otherwise it's not easy for our side to notice your change, notice your feeling, to provide a service you think you may need."

"so, I don't know whether they, er, they care, er, or I just don't want to waste their time..."

"...it's not common for us Chinese to turn to that kind of help... [counselling]"

"...you can't, couldn't find a person to, er, talk, er, about your own feelings, um, and if you feel pressure, or feel, er, you probably don't know who to, to help here..."

"Because, at the very beginning we may not, not willing to speak, to turn to people for help..."

(Friendship help)

"I would ask my teachers and friends for help."

"When I lose my blaklet [bracelet?] I went to ask to help me... When I got study problem I asked my flatmate for discussing."

"I feel warm from friend's help."

"But, er, then, there's, I think the second stage I turned to the friends for help ...along with the medical help."

"...I only choose those I'm little more familiar with to contact first."

"No matter how bad we're feeling even sometime people can come in and give us a helping hand and help us to walk a few steps out of the pit."

"I have a very close friend there, who helps me a lot with my problem."

"I cannot even give a name, so of course I, my first response would be my parents."

"I'd feel comfortable approaching him with my problem."

"I find that really helpful that someone would motivate you to get off your bed."

"Sometimes you need to ask your English or your British friends for a favour."

"I can only help her if she, if she's either really, really looking, like, er, depressed."

"When I came to the U.K. after a classic and emotionally low period, I realised that at the U.E.A. and my friends were more willing to help me."

"I talk with my boyfriend and my sister"

"But if it's someone I know, I know that they'd love to help."

"She provide help when I, when I talk about things of my worryings [sic]"

"I think it's personal, because I, um, personally I feel to speak to someone, to talk about um, quite, about quite emotion things..."

(Official help)

"...you always know where to go in case of trouble (I did at least)"

"Yes, I satisfied with the help they provided."

"I was student new here, at this moment didn't know the service, how any s..., what, what kind of service available outside the university."

"Just so, maybe for us, Chinese, we haven't got used to turning, to get... looking for this kind of help from the society."

"Of course, when you have a mental help, University will be the first choice for you to turn to."

“...though we are not blind just we didn’t notice them until we realise it, we, ‘ah, we see them!’ ‘Ah, they are there for us!’ ...But just, we missed them.”

“If I know they will also provide this service, I may choose... because, still like counsellor, there are so many service available, but I don’t know which one is the best for me...”

“We all experience that kind of, mm, er, hard time, or, er, depressed time, but we seldom get this kind of er, lecture, er, or seldom our, our teachers mention about this kind of help available service, or ask us are you, or, ‘are you OK?’”

“you can make free phonecalls to them to turn for help. Even if you, like, if you have suicide... idea...”

“But, I just thought if I have the study problem I should go to Dean of Students, or if I have need seek other advice I may go to the advice office.”

“...if I told this with my advisor, supervisor earlier, they may have already provide right help for me.”

“I really appreciate, I will ever forget the, the time when one day my lecturer mentioned, um, and she did happen to say that if you’re a foreign student you may experience hard time or feel depression...”

“The Dean of Student at U.E.A. is called the Student Support Service as is now, er, provides, um, like, support services, like mental guardian, somebody to look after you in regards to your mental health.”

“It’s not academic, it’s about my, my, er, I think it’s quite personal...”

“I go to the reception and ask for what I can do.”

“But if that’s an older and professional person, about dealing problems I would maybe trust them more.”

“They provide people you can have an appointment with.”

“Well, I feel they might be wiser and more patient, more understanding...?”

"I always think that someone older can be more understanding somehow..."

"We also learnt about like student support centre and we know that there are departments of school to help students..."

"If it's tutor or someone, um, I wonder whether they really want to listen to your, to our, that or this, this sounds very personal and emotional things."

"I'm, I feel it, [sigh] it's not usual for me to really go to a stranger to talk about my situations."

"And also she advised me to think about what I'm going to do after [university]."

(Success with help)

"Need of reliance on other people (for information, favours etc)..."

"Yes, it feels good when someone offers help."

"We [housemates] had several meetings and it got better."

"I received even more help than I've expected, tried many new things (including knowledge and life experience). People are more enthusiastic than my expect."

"Yes, I feel comfortable and no more sad [sic]."

"I am into asking for help from them."

"I should turn for help earlier, rather than put off until totally become a mess."

"I did ask people for help."

"I will, I will come to someone who is more mentally sane."

"If you are hurting yourself, if your feeling get too low, or if you're feeling stuck and you cannot do, really do anything, that do, like, help yourself and people around you, um, to benefit yourself, then it needed to be vented out to somebody."

“People who I come to events with, they really do help me.”

“In the U.K., sometime [sic] I find they are quite considerate, more considerate about your problem because they know that when you actually communicating about your problem that it’s a serious one.”

“People are more willing to help than you think.”

“people are willing to give you a helping hand, people are willing to share a bit of the bad emotions with you.”

Appendix 8 – Questionnaire sent to volunteers

Survey of Norwich volunteers about the needs of international students

I am undertaking a professional doctorate in Practical Theology with Anglia Ruskin University. My research is looking at markers for good practice for Friends International in supporting international students cross-culturally. I will be gathering data from international students about their experiences of struggle in adapting to living and studying in the U.K. I also want to learn from you, as local volunteers, about how you have cared for international students, what you see their needs are and whether you think there should be any change in how international students are supported by Friends International.

Please would you type your answers on this questionnaire, print it out and use the S.A.E. that I will give to you. This way all answers are anonymous.

All responses will be kept anonymous – no names or email addresses will be asked for or used. All questionnaires will be kept in a locked box and, when typed up, on a password-protected computer. Any data given will only be used for my thesis, papers and presentations for the DProf course, and data will be destroyed a year after I complete the degree.

I will be looking for themes from the students' answers, your answers and Friends International Reach workers' answers, and my hope is to gain a clearer picture of support of international students who are struggling to adapt in a new culture.

Many thanks for taking part in this survey; I really appreciate it.

Bekah

Context and Role

1. Roughly how many hours per week do you spend volunteering with Friends International?
 - a. During university term-time:
 - b. Outside of university term-time:
2. What do you see your main roles as in working with international students? (e.g. World Café, friendship, etc.) (Name as many as you would like.)

Experiences of student struggle

3. Have you known international students to show needs in your time spent with them? (please circle) Yes No
4. What were they? (No names required. Should any names be included, these too will be anonymised.)
5. What do you think are the greatest challenges that international students face when adapting to studying in the U.K.? (Name as many as you would like.)

Responses to struggle

6. If you are aware that an international student is struggling, what do you feel you should do as a volunteer for Friends International?
7. Why do you think this is important?
8. In what specific ways have you responded to the needs of students in the past? (As much detail as possible is helpful. Feel free to continue on a separate sheet of paper.)
9. Have you seen a student experience a struggle that didn't get better? If so, how did you feel about it?
10. Do you think the support you offered helped the international student? Why?

What can Friends International do?

11. What help do you think is necessary for a Friends International volunteer to offer? Why?
12. Do you think there are areas that Friends International volunteers should not help in? Why?
13. Is there anything that you think should change in the way that Friends International offers support to international students? Why?

Thank you so much for completing this questionnaire and for
all your help in ministering to international students.

Appendix 9 – Participant Consent Forms

Completed by participants taking part in interviews.



PARTICIPANT CONSENT FORM v1.1 - 2016

NAME OF PARTICIPANT:

Title of the project: *What are markers of good practice in the care of international students accommodating to life in Higher Education in the U.K.? A case study of the work of Friends International in Norwich.*

Main investigator and contact details: **Rebekah Callow**

1. I agree to take part in the above research. I have read the Participant Information Sheet v1.1 2016 for the study.
2. I understand what my role will be in this research, and all my questions have been answered to my satisfaction.
3. I understand that I am free to withdraw from the research at any time, without giving a reason.
4. I am free to ask any questions at any time before and during the study.
5. I understand what will happen to the data collected from me for the research.
6. I have been provided with a copy of this form and the Participant Information Sheet.
7. I understand that quotes from me will be anonymised and used in the dissemination of the research.
8. I understand that the interview will be recorded, typed up and all data kept either locked up or on a password-protected computer.

Data Protection: I agree to the University⁴⁷ processing personal data which I have supplied. I agree to the processing of such data for any purposes connected with the Research Project as outlined to me*

Name of participant (print)..... Signed..... Date.....

Name of person
witnessing consent (print)..... Signed..... Date.....

PARTICIPANTS MUST BE GIVEN A COPY OF THIS FORM TO KEEP

I WISH TO WITHDRAW FROM THIS STUDY.

If you wish to withdraw from the research, please speak to the researcher or email them at X stating the title of the research.

You do not have to give a reason for why you would like to withdraw.

Please let the researcher know whether you are/are not happy for them to use any data from you collected to date in the write up and dissemination of the research.

⁴⁷ "The University" includes Anglia Ruskin University and its Associate Colleges.

Appendix 10 – Staff Worker Job Description

Friends International Staff Worker Job Description – Norwich 2015

Overall Job Purpose:

To develop international student ministries owned by local evangelical churches. Personal work among international students is an essential part of this ministry as we seek to provide a model for others.

Main responsibilities:

1. Local Ministry

This role has a focus on growing a *flourishing international student café* - “The World Café” - as a hub event around which other ministry is rooted. The staff worker will be responsible for the running of the weekly café, and the development of a team of volunteers, students and staff that are equipped and envisioned for this work. Other cafes and related ministry areas may be developed as the work grows.

A second focus area is that of the *September welcome of newly arrived students*. This is a key time for introducing ourselves to new students and making them aware of the café and other ministries. The welcome period needs to be reimagined and reenergized for 2016 and beyond.

2. Support Raising

Friends International has no central base of funding and all staff are therefore expected to raise 100% of their budget through a system of developing personal support. Although it is expected that local churches will make a substantial contribution to their budget, staff must allocate appropriate time and effort to support raising with advice and assistance available from the Support Centre and from their line manager as and when required.

This Norwich staff vacancy comes with funding for 2 days per week for 6 months, to enable the staff worker to dedicate time to long-term fund raising for the role over that time period. With sufficient funding raised, there would also be scope to grow the role further and for more than 2 days per week of employment.

3. Other responsibilities

The staff worker would be expected to carry out the general responsibilities outlined in the Friends International standard Staff Worker job description, including:

- Conduct personal work with international students
- Mobilise and train others around them both in the volunteer team and in local churches directly
- Contribute to the work of Friends International as an organization
- Continue their own professional and spiritual development, including praying for the ministry, and attending training and conferences where appropriate.